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# THE NEVV BIRTH:

## OR A TREATISE OF REGENERATION, DELIVERED IN CERTAINE SERMONS; and published by

WILLIAM WHATELY, *Preacher and Minister of Banbury in Oxfordshire.*

1. Cor. 5. 17.

*If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

*LONDON,*
Imprinted by *Bernard Alsop* for *Thomas Man*, and are to be sold at his shop in Pater-noster-row, at the signe of the Talbot 1612.

hand of Sir naue for mee
you shall not haue

# TO THE WOR-

## SHIPFVLL THE MAIOR, ALDERMEN AND BVRGESSES,

and the reſt of the Inhabitants of the *Towne and Pariſh of* Banbury: *the* Author dedicateth the follow-*ing Treatiſe, and wiſheth all happineſſe.*

Orſhipfull and welbeloued, I haue (not long ſince) preached amongſt you ſome things, concerning the nature of the New Birth. I am glad to vnderſtand, that in handling of them, I gaue to ſome of you ſome good content. I am willing (you ſee) to renew your content, by offering the ſame things now to your eyes, that formerly to your eares; that the ſerious (and I hope) often reading, of what you but once heard, may inſtruct you better, and ground you further, in this neceſſary doctrine. And, Oh that the Lord of Heauen would pleaſe ſo effectually to co-operate with his Word, that many of you may become partakers of this happy and ſauing worke of

 grace!

grace! My greateſt couetouſneſſe is, that your ſoules may bee thus inriched; my greateſt ambition, that they may be thus aduanced. To this end haue I bent mine endeauours amongſt you in the conſtant imployment of the talent lent mee by God: which, how heartily doe I wiſh and pray, that it may be auaileable for your renouation! For in truth, the whole world is not worthy to ſtand in compariſon, with this life of holineſſe. I ſay it againe, All the greateſt aduancements, profits, pleaſures (which this prick of earth, this almoſt nothing, that we tread vpon, is able to affoord) are in no ſort to be eſteemed deſirable; if they bee layd in the ballance, againſt thoſe heauenly preferments, thoſe infinite treaſures, thoſe vn-utterable comforts, whereto this eſtate of grace doth bring thoſe that are brought vnto it (euen in this preſent world in ſome good meaſure: but moſt fully) in the vpper region of this world, the ſtately pallace of heauen, the faireſt roome of this large houſe, and the Preſence Chamber of the King of Kings. Why then is any man, eſpecially why is any of you (to whom theſe things haue beene frequently deliuered, on whom they haue beene earneſtly preſſed, on whom they are conſtantly inculcated; why (I ſay) is any of you) ſo worſe than childiſh, yea, than brutiſh, as to be careleſſe of ſeeking that vnſpeakeable felicitie, from which nothing can hinder you, but your owne ſloathful negligence, or wilful careleſneſſe, in not vouchſafing to ſeeke it? This ſmall Treatiſe I am now bold to dedicate vnto you; both that it may witneſſe to your owne conſcien-

ces

ces, and all that reade it, that none of you doth want grace for want of meanes to get it; either on Christs part, the King of your soules, or on my part, his vnworthy Ambassadour: and also that it may be present with you at all times, to prouoke you to get that holinesse, without which(you haue learned,that) you cannot be saued. Accept(I pray you) of this my labour, as a testimony of my desire of your soules welfare; and make this one onely sufficient recompence of this, and all other my trauaile amongst you, of receiuing the grace that God offers; and striuing to bee such, as heere you may finde, that all the citizens of heauen must be, euen men regenerate. So with my most feruent prayers to God for your prosperitie, I kindly take my leaue; resting (so long as the ouer-weightinesse, and ouer-toylsomnesse of the place shall suffer)

your Pastor.

*W. Whately.*

*May* 8. 1618.

# THE METHODE OF THE TREATISE.

*THe Doctrine concerning the necessitie of Regeneration, is,*

1. *Propounded and proued by testimonies of Scripture.*
2. *Confirmed by foure manifest reasons, taken from the*
   1. *Sinfulnesse of mans corrupt nature.*
   2. *Puritie of Gods nature.*
   3. *Tenour of the Couenant of grace.*
   4. *End of Christ sufferings.*
3. *Explicated*
   1. *By a description of regeneration from the*
      - *Causes*
        - *Efficient*
          - *Principall, the holy Ghost.*
          - *Instrumentall, the Word of God chiefly preached.*
        - *Materiall, Holinesse.*
        - *Formall, Infusion.*
        - *Finall, Gods glory in the persons saluation.*
        - *Subiect, which is the whole Man.*
   2. *By a declaration of the degrees and order of working it, which are foure.*
      1. *By discouering to a man his naturall sinfulnesse.*
      2. *By stirring vp in him a setled desire of pardon, and of holinesse.*
      3. *By dropping into him the spirit of praier, inabling him solemnely to beg the two forenamed things at the hand of God.*
      4. *By sealing him with the Spirit of Promise, which certifying him of acceptance with God, imprints in his will a firme purpose of liuing to him hereafter, and so hee is a new creature.*

3. *By*

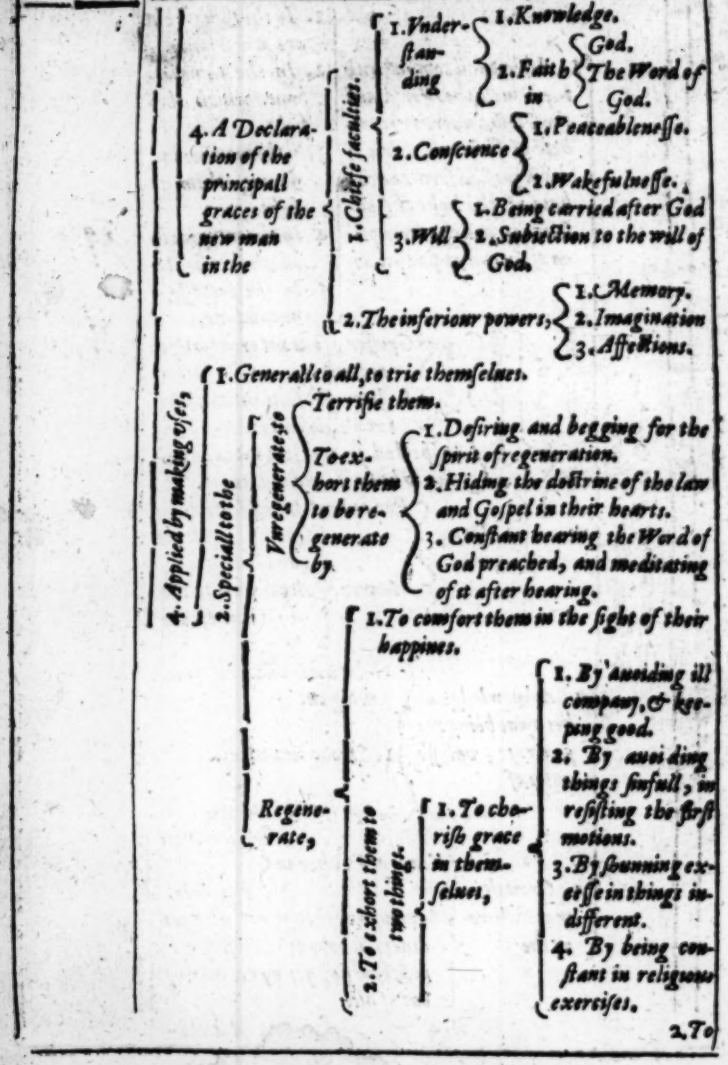
3. By a declaration of the effects that follow, which are foure,

1. A spirituall combat with the Diuell, the World, and the Flesh; where the combate of flesh and spirit is distinguished from the combate of the light of Conscience, and the corruption of the wil, in fiue points.
- 1. In the things that are at variance.
- 2. In the things about which they fight.
- 3. In the motiues inducing them to fight.
- 4. In the weapons by which they fight.
- 5. In the successe of the combate.

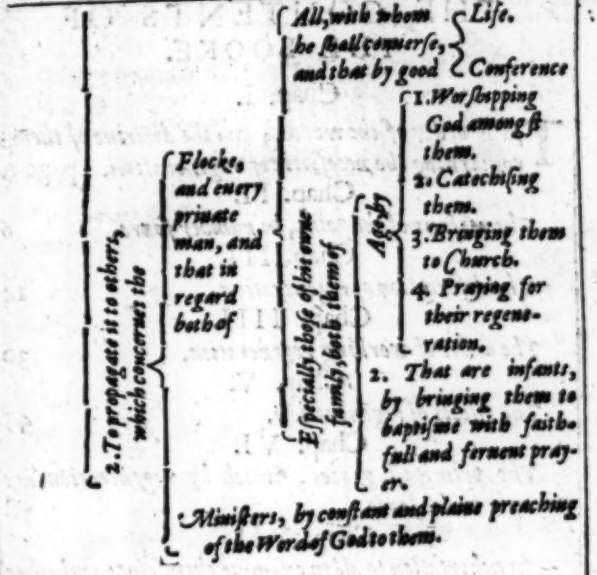
2. In a good conuersation in both parts of it,
- 1. Leauing all euill
  - Knowne
    - Grosser, so as not ordinarily to commit it.
    - Lesse grosse, so as not to allow, excuse, defend it.
  - Suspected, so as to seeke, and be willing to know it, and to leaue it.
- 2. Doing good
  - For extent, of all sorts.
  - Manner,
    - Out of conscience to God.
    - According to the direction of the Word.

3. A knowledge of his owne being regenerate, vnlesse cases of
- 1. Infancie and new coming on.
- 2. Strong tentations.
- 3. Spirituall swounes of sin

4. Growth in grace, whereof the
- Kinds are either in
  - Quantitie.
  - Qualitie.
- Manner is, though not without diuers (it may be) long stops, as in sickenesse, yet by recouering out of all.


4. Applied by making vses,
2. Speciall to the
Regenerate,
4. A Declaration of the principall graces of the new man in the
1. Chiefe faculties.
1. Understanding
1. Knowledge.
2. Faith in
God.
The Word of God.
2. Conscience
1. Peaceablenesse.
2. Wakefulnesse.
3. Will
1. Being carried after God
2. Subiection to the will of God.
2. The inferiour powers,
1. Memory.
2. Imagination
3. Affections.
1. Generall to all, to trie themselues.
Vnregenerate, to
Terrifie them.
To exhort them to be regenerate by
1. Desiring and begging for the spirit of regeneration.
2. Hiding the doctrine of the law and Gospel in their hearts.
3. Constant hearing the Word of God preached, and meditating of it after hearing.
1. To comfort them in the sight of their happines.
2. To exhort them to two things.
1. To cherish grace in themselues,
1. By auoiding ill company, & keeping good.
2. By auoiding things sinfull, in resisting the first motions.
3. By shunning excesse in things indifferent.
4. By being constant in religious exercises.

2. To


2. To propagate it to others, which concernes the
Flocks, and every private man, and that in regard both of
All, with whom he ſhall converſe, and that by good
Life.
Conference
Especially those of his owne family, both them of
Age by
1. Worſhipping God amongſt them.
2. Catechiſing them.
3. Bringing them to Church.
4. Praying for their regeneration.
2. That are infants, by bringing them to baptiſme with faithfull and fervent prayer.
Miniſters, by conſtant and plaine preaching of the Word of God to them.

THE

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THE

# THE NEVV BIRTH,

OR,

## A TREATISE OF REGENERATION, &c.

Iohn 3. 3.

*Verily, verily, I say vnto thee, vnlesse a man be borne againe, he cannot see the kingdome of God.*

## Chap. I.

*Shewing the order of the words, and the doctrine of them.*

AFter that the report of our Sauiors many and great Miracles, had caused many of the common people in great multitudes to follow after him; at length also a man of better note & esteem (though commonly the men of most note in the world, are most backeward to the things of most vse for the soule) bethinkes

bethinkes himselfe of visiting and conferring with him. This man by Name is called *Nicodemus*; by Place, he was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Pharisie; a generation of men, not so glorious in the world, for their faire outside, as loathsome to Christ for their foule inside. Now because the carnall regarde of his worldly credit (the maine blocke that many times lies in the way of greatnesse, to hinder it from frequenting the poore and despised Schoole of Christ) made him vnwilling to be seene, and accounted one of the followers of the poore Carpenter of *Nazareth*: he therefore hides himselfe vnder the curtaine of darknesse, and chuseth the opportunitie of the Night-season; by benefit whereof, he might enioy some priuate communication with our blessed Sauiour, vnobserued of his proud and spightfull fellow-Pharisies. His first salutation to Christ is formerly set downe, and hath in it a manifest demonstration of much respect and reuerence borne vnto him; for he doth acknowledge him to bee a Teacher sent of God, and giues a iust reason of his such confession, from the great Miracles which he had wrought, and did daily worke amongst them, beyond all possibility, eyther of ignorance or deniall. So hath our Sauiour gotten a new Scholar into his Schoole, and therefore enters him (as it was fit he should, though he were for other learning a great Scholar) into the very A B C of Christian Religion; and begins to teach him the first principles and rudiments of the doctrine of saluation. The points of Doctrine, wherein our Lord

Lord inſtructeth this Ruler and Doctor are two; in themſelues eaſie enough, yet the firſt and eaſieſt of them goes much aboue his carnall and ſhallow capacitie. The firſt point is of the perſons that ſhall be ſaued; the ſecond, is of the cauſes of ſaluation and damnation. The former is in this verſe propounded, and after to the thirteenth in more words diſcuſſed, vpon occaſion of *Nicodemus*, his groſſe and vndoctor-like obiection: for which groſſeneſſe, hee being gently reprehended, giues Chriſt leaue to proceed in the ſecond, without interruption, from the thirteenth verſe to the two and twentieth. So then the words read, containe the very foundation and corner-ſtone, as I may terme it, of the doctrine of Chriſtianitie, which Chriſt ſeeketh to lay faſt in the heart of the honeſt-hearted, but (for all his great learning) ignorant *Nicodemus*. The words themſelues draw vs to two conſiderable points in them; the proofe; the doctrine prooued. The proofe, Chriſts authoritie and word, deliuered in an earneſtly-doubled aſſeueration; *Verily, verily, I* (whom before thou didſt confeſſe to be a Teacher ſent of God) *ſay vnto thee*. The doctrine prooued, is about the ſubiect of ſaluation, or the perſons that may, or may not attaine eternall life, laid downe in a conditionall propoſition negatiuely, thus; *vnleſſe a man be* (or if a man be not) *borne againe, he ſhall not ſee the Kingdome of God*. Of Chriſts vehement and repeated aſſeueration I will ſay nothing, but in that doctrine, whereof he ſees cauſe to make ſo plaine and ſtrong an affirmation, I will be bold to dwell a while, becauſe

becauſe the knowledge of it is ſo exceedingly needfull, that without it, in vaine, and idle is all elſe that wee can poſſibly know concerning God, or Chriſt, or the doctrine of the Scriptures. Marke then, I pray you, this moſt neceſſary inſtruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Iſrael was firſt ſet to learne, that *No man can be ſaued, vnleſſe he be regenerate.* No perſon, be he Iew or Gentile; Chriſtian or Pagan; Phariſie; or of other Sect; Ruler or of inferiour place; learned or vnlettered; Doctor or of lower degree; no perſon, I ſay, of what Nation, condition, wit, knowledge, vertue, or other excellencie ſoeuer he be, can poſſibly ſee (that is, enioy) the Kingdome of God (that is the bliſſefull eſtate of heauenly glory), if he bee not borne againe (that is made quite a new man, from that that he was in his firſt birth): not (as *Nicodemus* too too groſſely fancied) by a carnall re-entring into his mothers belly; but by a ſpirituall renewing of his whole man, in all the powers thereof. There is a totall, and abſolute impoſſibilitie of any mans being admitted into the place and ſtate of celeſtiall happineſſe, vnleſſe he be regenerate. Sooner may Angels turne diuels; men beaſts; and beaſts ſtones; and all the world iuſt nothing; than that any one vnrenewed perſon, ſhall haue entrance into heauen. Yea, as poſſible is it, that God ſhould ceaſe to bee God, as that any man, not made anew according to the image of God, ſhould bee receiued into the bleſſed viſion, poſſeſſion, fruition of God; and of all vtterly impoſſible things, this is (if of ſuch things there

there might bee any compariſon) one of the moſt impoſſible; that there ſhould bee any communion betwixt God and man (by Gods participating his fauour and bleſſednesse vnto man), ſo long as man remaineth in the eſtate of his corrupted nature, not being created according to God, in righteouſneſſe and true holineſſe. It neither is now, nor euer was, nor euer ſhall bee found, that any man ſhould get within the gates of the kingdome of glory; vnleſſe he haue firſt entred into the kingdom of grace through the Churches narrow wombe of regeneration. A new birth, is abſolutely needfull to an eternall life; and in a word, regeneration of perfect neceſſity to ſaluation. It were a matter euen very ſuperfluous, to ſeeke more proofes, after ſuch a teſtimony, of ſuch a witneſſe (or author rather) as Chriſt is. But the vnbeleeuing ſpirit of man doth ſtand in neede of ouer-abundant conuiction, in truthes of this ſtraine. Wherefore I will a while ſtand to make good this point, and then (after explanation) proceed to apply it. Firſt, we may reade *Ezechiel* crying out to the old Church, in theſe words, *Make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael?* What more euident, then that this queſtion doth take it for granted, that the houſe of Iſrael, the ſeede of *Abraham*, followers of the true God, profeſſors of true religion, ſealed with circumciſion, admitted vnto the Altar, and participating of the ſacrifices according to the Law, and worſhipping the God of heauen, after the externall manner preſcribed by himſelf: that theſe I ſay (and therefore queſtionleſſe none other) could

Ezek. 18. 13.

could not escape death, euen eternall death; death of body, and death of soule, if they got not a new heart, and a new spirit; that is (the same thing being expressed in diuersitie of phrases) were not borne againe, as our Sauiour pleaseth to tearme it? For this cause the same Prophet a little after, and in one or two places more, calleth vpon them, saying, *returne and liue yee*: so that but by conuerting, there is no liuing, and conuersion and regeneration are alwaies and altogether inseparable: therfore life and regeneration must needes goe together; haue one, and haue both; misse one, and misse both. To the same purpose the Author to the Hebrewes speaketh, in these words, *without holinesse*, (and that no man hath but by being borne againe; for the image of God lost in *Adam*, is not recouered but by the new birth in Christ), I say, without holinesse, *no man shall see God*.

*Verse* 31.

*Chap.* 12. 14.

## CHAP. II.

### *Shewing the reasons of the point.*

THree testimonies are plentifully sufficient to confirme any diuine truth. But (becausse it will helpe much to conceiue of the point of regeneration, that we doe well vnderstand the grounds of the impossibilitie of being saued without it); we will therefore lay them downe also for further proof of the point. These are in whole, or in chiefe foure:

4. *Reasons.*

First,

First, the monstrous filthinesse of man in his first birth.

Secondly, the infinite puritie and perfection of Gods nature.

Thirdly, the tenour of the couenant of grace, wherein the saluation of lost mankinde is promised.

Fourthly, the fruite and end of Christs death and obedience, whereby our saluation is deserued. For the first of these reasons. Man in his first birth (euen euery particular man, woman, and childe, Christ Iesus alone excepted, who was therefore conceiued by the holy Ghost, that he might escape that pollution) is conceiued in sinne, and borne in wickednesse, as *Dauid* speaketh of himselfe. By reason of the first sinne of our first parents, (which is imputed to each of vs, because they did it in each of our steads, in whom each of vs was then originally comprehended) we, being branches of this bitter roote, are each of vs become sonnes of disobedience, subiects to the God of this world, slaues to sinne, captiues vnder the dominion and power of lust, hauing our vnderstandings darkened, and hearts hardned: so that, we can neither conceiue, nor receiue the things of God; but are led of Satan, at his pleasure, to doe his will, according as hee doth effectually worke in vs. In a word, we are enemies to God, heires of death, children of the diuell, dead in sinnes and trespasses, doing the lusts of the flesh and of the minde, and by nature sonnes of wrath and destruction, one as well as another. A man in the state of corrupt nature,

1. *From mans naturall pleasure:*

Psal. 51.

is nothing elſe but a filthy dunghill of all abominable vices: he is a ſtinking rotten carrion, become altogether vnprofitable and good for nothing: his heart is the diuels ſtore-houſe, an heape of odious luſts; his tongue is a fountaine of curſing and bitterneſſe, and rotten communication; his hand is a miſchieuous inſtrument of filthineſſe, deceit, and violence; his eyes great thorow-fares of luſt, pride, and vanitie; his feet are ſwift engines, mouing ſtrongly to reuenge, wantonneſſe and lucre: his life a long chaine of ſinfull actions, euery later linke being more wicked than the former: yea it is but (as it were) one continued web of wickedneſſe, ſpun out, and made vp, by the hands of the diuell and the fleſh, an euill ſpinner, and a worſe weauer. He is nothing but a pitcher of earth, filled vp to the brim, with the poyſonfull liquor of hell. He brings into the world with him, the kernell of all impietie and iniuſtice, euen an aptneſſe and diſpoſition to all the fouleſt acts, that lye within the poſſibilitie of his naturall ſtrength and meanes to performe, either againſt the Lord, or againſt his neighbour; and an vtter vnaptneſſe and inabilitie to doe any thing (that in the true iudgement and eſtimation of God, who onely can iudge aright in this caſe,) is, or may bee termed good, as anſwerable to his law. In his ſoule and body there lies the ſpawne of all wickedneſſe: of Atheiſme, of pride, of vnbeleefe, of hypocriſie, of rebellion, of impatiencie, of hatred and contempt of God, and of his word, of indeuotion, of prophaneſſe, of ambition, of wrath, of filthineſſe, of world-

worldlineſſe, of arrogancie, of ſelfe-conceitednes, of murthers, of whoredomes, of theſts, of periuries, and whatſoeuer thing beſides, is hatefull to God, and contrary to his moſt holy law. Hee is wholly darkneſſe, wholly fleſh, wholly and totally oppoſite to the liuing God; to whoſe law, hee neither is ſubiect, nor will, nor can be, till hee be caſt into another, and a fairer mould, by the working of his ſpirit. Such a thing as this (my brethren) euen iuſt ſuch a thing and none other, is a man, euen euery man; ſuch an one am I, are you, are all, and each of all, the ſonnes of *Adam*, that haue been, are, or ſhall be, and that vniuerſally, without any exception, as witneſſeth the Prophet ſaying *They are all gone out of the way, they are all become vnprofitable, there is none that doth good, no not one.* Pſal. 14. Thinke not (I pray you) that we doe hyperbolize in thus ſpeaking, or that wee ſeeke to make the matter ſeeme worſe than it is, by exceſſiue aggrauations. Nay all theſe words, and more than all theſe, or all that can be ſpoken by vs, falls farre ſhort, of a full deſcription of mans naturall ſinfulnes. For if the tonge it ſelfe (one poore and little member) may well be intitled (as it is intitled by the pen of S. *Iames*) *a world of wickedneſſe*, Iam. 3. 6. then alas, how many, and how great worlds of wickedneſſe, are included in this one little world of man? Now how ſhould ſo foule, ſo vncleane, ſo polluted a creature, ſet his foote within the portall of heauen? How ſhould ſuch an heape of helliſh luſts, and diuelliſh vices, bee receiued into that happy palace, and holy manſion-place, of Saints,

and Angels? What was the reason that the diuell could not tarry in heauen, hauing once bin there? was it not becauſe hee had infected himſelfe with ſinne? with which, ſeeing all mankinde are wholly poiſoned, and couered ouer from head to foote, being of their father the diuell; nothing elſe but euen little diuels, differing from the great ones, not in ſubſtance and parts of corruption, but alone in the degrees therof, (as a child of foure or fiue yeeres, from a man of thirtie or fortie): how can he poſſibly finde any place in the kingdome of heauen? Thus therefore wee conclude our reaſon: Sin can haue no place, no dwelling, none entertainment in the kingdome of God: Man vnregenerate is nothing elſe, but a very compound, or bundle, of dirt and ſinne: Wherefore man vnregenerate, cannot poſſibly finde a place in heauen. And this is the firſt reaſon, from the ſinfulneſſe of mans nature.

2. Reaſon. *From the puritie of Gods nature.*

The ſecond followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie, yea the wicked and the workers of iniquitie his ſoule hateth. He is as contrary to ſin, as heate to colde, as light to darkneſſe, as any two contrarie things in the world can be imagined to be contrarie, and a great deale more too. For other things are contrary each to other alone in regard of their qualities. But the very nature, ſubſtance, and being of God, is contrary to ſinne. For ſinne is ataxie, diſorder, confuſion, a not being: and God is order, perfection, holineſſe, an abſolute, and a ſimple being. For holineſſe

lineſſe in God is not an accident, but his very eſſence is holineſſe, and hee is after an inconceiueable and incomprehenſible manner, infinitely, and eſſentially, good, holy and pure. Wherefore there can be no reconciliation, nor vnion, betwixt him and the ſinner, till the ſinfulneſſe of the ſinner bee remoued, and the image of God bee formed and imprinted in him a freſh. Euen as the poyſon of an Adder is contrary to the nature of a man, and the venome of a Toade extreamely oppoſite to his life: and therefore no force can compell, no wages hire, no Rhetorique perſwade, no perſwaſion induce him, to lodge a Toade, or Serpent, in his boſome: ſo is it impoſſible that the moſt holy, pure, righteous, perfect eſſence of God, ſhould admit into a ſocietie of grace and glory with him) the impure, filthy, lothſome, toad-like, ſerpentine nature of man. For though the infinite perfection and excellencie of Gods nature be ſuch, that hee cannot receiue any hurt or endamagement from ſinne; as a man is hurt by the poyſon of a poyſonfull creature: yet ſtill withall, ſuch is his excellencie, and the infinitenes of his power and goodnes, that he cannot but remoue farre and farre from himſelfe, all things whereſoeuer, that are contrary vnto himſelfe. What fellowſhip can there be betwixt light and darkeneſſe? God and wickedneſſe? How can things abſolutely and eſſentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man (if wee may vſe that Epithite in this matter) perfectly ſinfull; either God muſt become ſinfull like to man, or man holy like

to God, or elſe there can bee no gracious vnion and communion betwixt man and God. Now to imagine that God ſhould become ſinfull, is the moſt blaſphemious and vtterly impoſſible imagination in all the world. Wherefore vnleſſe a man bee made holy, (that is to ſay, be regenerate, or borne againe) hee cannot ſee the Kingdome of God.

3. Reaſon. From the tenour of the couenant of grace

In the third place let vs peruſe the couenant of grace, in which the Lord hath manifeſted his purpoſes of goodneſſe to the ſonnes of men, and wee ſhall finde that it runneth along in theſe promiſes: *I will giue you a new heart, and a new ſpirit will I put within you: I will take away the ſtony heart out of your bodies, and giue you an heart of fleſh.* Hence it is eaſie to reaſon thus. Whoſoeuer is a ſtranger to the couenant of promiſe, is likewiſe a ſtranger from all happineſſe, and from eternall life. Now vntill a man bee regenerate, he is a ſtranger to that couenant. For why? that promiſeth in the firſt place a new heart, and a new ſpirit: wherfore it muſt needes follow, that vntill a man be regenerate, hee cannot be ſaued.

Ezek. 36.26.

4. Reaſon. From the end of Chriſts death.

Laſtly, let vs conſider the end of our Sauiour Chriſts death and ſufferings: was it only to purge vs from the guilt of ſinne, and to ſaue vs from the pit of hell? was is not alſo to redeeme vs from this preſent euill world? that we being ſanctified by his truth, might auoyd the corruptions that are in the world through luſt, and become a peculiar people vnto him, zealous of good workes. Doubtleſſe had Chriſt gone about to ranſome vs

vpon

vpon other termes, hee muſt haue loſt his labour altogether. If Chriſt ſhould come, and dye, for one man, tenne thouſand times; all thoſe deaths ſhould profite that one man nothing at all for his ſaluation, vnleſſe he bee made a new creature. For the death of Chriſt, though it bee of force to reconcile mercy and iuſtice in God, yet is it not of force enough to make God vniuſt, or to diminiſh any whit his infinite righteouſneſſe, which ſhould be diminiſhed (yea annihilated) if he ſhould open the gates of heauen, to vnholy, vnſanctified, vnregenerate perſons: for then ſhould hee bee a louer of the wicked, then ſhould fooles dwell with him, then ſhould hee haue fellowſhip with the vnrighteous, and communion with the darkeſt darkneſſe. Whereas the Scripture ſayth that he is light, & in him is no darknes; and that if we walke in darknes, and ſay, wee haue communion with him, wee lye, and deale not truly. For all that are in heauen are loued of God, and haue communion with him. Wherefore ſuch admittance of ſuch men into heauen, can no more ſtand with Gods iuſtice, than it can ſtand with a mans life to bee caſt into the bottome of the ſea. For this cauſe, it was neuer the meaning, or intention of our Sauiour, to open heauen to any, but to thoſe whom he would ſanctifie, and by ſanctification bring to ſaluation. And ſo wee conclude the poynt in this manner: Whoſoeuer is without Chriſt, cannot poſſibly come to heauen. For he is the way, the truth, and the life: Euery vnregenerate man is without Chriſt, for all that are in him are new creatures, hauing crucified

1. Ioh. 1. 5.

crucified the flesh, with the affections and lusts. Therefore no vnregenerate man, so continuing, can see the kingdome of God.

## CHAP. III.

### *Containing a description of Regeneration.*

SO haue wee demonstrated the truth of this necessary principle of Christian Religion. Now wee go forward to explicate the same, and will endeuour to lay it open so cleerely, that euery man may be able (if he be willing to bestow the labour of trying) to discerne of his owne estate in this behalfe, and to say whether himselfe be regenerated yea or no. So will there be a ready way made, to that application of the doctrine which hereafter we intend. Now (that this matter may bee soundly conceiued of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to giue a description of regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects doe follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure, I pray you reuiue your attention to heare in order.

*The explication of the doctrine, by shewing foure things.*

For the first poynt Regeneration, (called also sanctification, and renouation, and conuersion, and

*1. A description of regeneration.*

and repentance, hauing the three former names giuen it, in as much as it is Gods worke in vs: the two latter, in as much as we alſo (being moued by God) doe worke together with him for the accompliſhing and fulfilling thereof; and fitly called a re-begetting, becauſe in it we are reſtored to that image of God, wherin we were at the firſt created: but now, by meanes of our corruption through the fall, are altogether deſtitute of it in our firſt birth. This regeneration, I ſay, ſeemes to me conueniently deſcribed in theſe or the like tearmes: It is a worke of the ſpirit of God, by meanes of the word of God, infuſing holineſſe into the whole man, for the glorie of God, in his ſaluation: I call it a worke, becauſe it is ſo called of God himſelfe; for wee are ſaid to be his workmanſhip, created in Chriſt, vnto good workes: and becauſe to beget, is to doe; to be begotten, to ſuffer, in the plaineſt diſcourſe of naturall reaſon. Now this worke is in this deſcription ſet out by all the cauſes, and by the ſubiect thereof. The cauſes are foure, all briefly named in the deſcription. The efficient, formall, materiall, and finall. The efficient is double, principall and inſtrumentall. The principall, the ſole author (in whom remayneth all the power of working, and to whom all the praiſe appertaineth) is the Spirit of God, the Holy Ghoſt, the third perſon in Trinitie. The ſame Spirit by whom our Sauiour Chriſts Manhood was conceiued in his Mothers wombe, is the ſole worker of this conception of grace in the heart of Chriſtians. So doth our Lord himſelfe

Ephes. 2. 10.

instruct *Nicodemus* in the words following, saying, Verse 6. *That that is borne of the ſpirit, is ſpirit*: and before S. *Iohn* had told vs, that beleeuers were Chap. 1. ver. 13 *borne, not of bloud, nor of the will of the fleſh, nor of the will of man*; that is, not by any naturall power, vertue, or ſtrength, which is naturally inherent in them; but of God, that is, of the Spirit of God: wherefore in the new Couenant, the promiſe is made on this Ezek. 36. 26. wiſe, *I will put my ſpirit in your hearts*: and in another place, *I will poure forth my ſpirit vpon all fleſh*. The Spirit of God that reſts vpon our Sauiour Chriſt, doth deſcend from him, vnto thoſe that ſhall bee his members; at the ſame time implanting them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angell can quicken the dead ſoule, no creature can breathe into vs the diuine nature: but we are the workemanſhip of God, by his ſpirit created vnto good workes. This is the annoynting oyle, that being poured vpon vs, doth conſecrate vs vnto God. The holy Ghoſt himſelfe (in a wonderfull and vndiſcernable faſhion, as the winde that bloweth where it luſteth) doth conuey and inſinuate himſelfe into the man, whom he will beget againe to a new life, and becommeth purifying water to cleanſe him; and an holy fire, comming downe from heauen, to conſume his corruptions, and refine him for the Lords vſe. And yet the Spirit of God, that could worke of himſelfe, and without meanes, pleaſeth not ſo to do in this great worke: but of his owne free-will makes choice for himſelfe, of a fit and bleſſed inſtrument for that purpoſe

purpoſe; euen the law of God, the whole doctrine of the Scriptures: which hee hath for that end, made knowne to the ſonnes of men by his holy Prophets; and which hath receiued this high commendation, from the diuine teſtimony left in writing by *Dauids* pen, that it is perfect, and conuerteth the ſoule. Pſal. 19.

This doctrine hath two maine heads; the Law, and the Goſpell. The former vſed by Gods Spirit, as a neceſſary preparatiue; the other, as a proper and eſſentiall inſtrument in this buſineſſe. Wherefore the Word is called the incorruptible ſeede, which being ſowne in the heart, doth by little and little grow vp to a new creature; and *Peter* tels vs, that by the precious promiſes, wee are made partakers of the diuine nature; and to his Apoſtles our Sauiour vttereth as much, ſaying, *Now are you cleane by the word that I haue ſpoken vnto you.* 1. Pet. 1. 23. 2. Pet. 1. 4. Ioh. 15. 3.

There may be a queſtion made, whether the word of God read only, may become effectuall to regenerate? or whether it muſt want this efficacy, vnleſſe it bee preached as well as read? To which queſtion, me thinketh that this ſhould be a true anſwer, that the inſtrumentall power of regenerating cannot bee denyed to the Scriptures barely read, though preaching be not ioyned withall. For why? ſeeing the doctrine of the Goſpell is called, the miniſtration of the Spirit; and it is the doctrine of the Goſpell, when it is offered to the vnderſtanding by bare reading; therefore it muſt follow, that in ſuch caſe alſo, it may become the power of God to ſaluation, and the inſtrument of the ſpirit to regenera-

tion. The ſame precepts, promiſes and threats are by reading, deliuered to the minde of the man that readeth, or heareth the Word read; and why then ſhould we thinke, that the Holy Ghoſt either cannot, or will not, worke together with them? Yea doubleſſe hee can doe it when he will, and will doe it then, whenſoeuer hee doth not (as often hee doth not) affoord to men a poſſibilitie of enioying any other helpe than reading. Vnleſſe the not being preached, could make the Word not to bee the law of God: I ſee no reaſon that it ſhould be thought vnable to conuert ſoules, without being preached. But withall we muſt adde this, that the Word of God is made effectuall by the Spirit, more often, more vſually, more ordinarily, to beget a new life, in the preaching (that is to ſay, the interpreting and applying of it, by the mouth of a man, inabled and aſſigned to that worke) than in the bare reading: for the Lord hath appointed in his Church, Paſtors and Teachers to be his workmen, his Labourers, Diſpenſers of his heauenly myſteries, and Fellow-workemen together with him; that (by becomming his inſtruments, to conuey grace into mens hearts) they might become ſpirituall Fathers vnto them; and by attendance (not to reading alone, but alſo) to doctrine or teaching, they might ſaue themſelues and their hearers. And when Chriſt himſelfe was pleaſed to raiſe vp the dead world of the Gentiles, vnto the new life of godlineſſe (and ſo to fulfill that which himſelfe had foretold, ſaying, *The dead ſhall heare the voyce of the Sonne of God, and they that heare it*

1. Tim. 4. 13.

Iohn 5. 25.

*ſhall*

*ſhall liue).* He commanded his Diſciples to go and preach vnto all Nations. Will any man make himſelfe ſo ſimple, as to ſay, he meant thus; Take the volume of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtleſſe, he willed his Diſciples to doe that, which they had ſo often ſeene and heard him doing; whoſe cuſtome was (as wee may collect out of the fourth of *Luke*, where one inſtance is recorded, to make vs conceiue his ordinarie practice) when he had read, to interpret the Scripture by him read, as there he did, ſaying, *This day is this Scripture fulfilled in your eares:* and after (to apply it to the hearers, as in the ſame place) he falls into the reproofe of their quarrelſomneſſe againſt him, that would vpbraid him with the prouerbe of, Phyſitian heale thy ſelfe; amplifying his reproofe, with allegation of the examples of the Widow of *Zarepta*, and the Syrian *Naaman*. So the Apoſtles could not miſtake his meaning, when himſelfe had by conſtant practice gone before them, in doing what he bad them doe. And therefore it will not at all follow, that becauſe the word read, is able to beget faith; either the Miniſters may content themſelues vſually to reade it, without preaching: or the people vſually content themſelues to heare it ſo; and not bee carefull to ſeeke for the preaching of it. For of ſuch abſolute neceſſitie, and of ſuch excellent worth is regeneration, that it is needfull to ſeeke it, (and ſinfull not to ſeeke it) not onely in ſome one of the moſt eaſie meanes, that may ſometimes procure it; but alſo in all the meanes

Math. 28. 19.

meanes (though neuer ſo painfull) that God hath appointed for it. Euery man may reade himſelfe, yea, muſt reade, if hee can. Yea, I ſuppoſe, is alſo bound in conſcience, if hee haue ſenſes, capacitie and meanes to be able to reade. This is a dutie that might haue been performed, without eſtabliſhing of any Miniſterie in the church. But the Miniſter is, not only to reade; but alſo to diuide the word of truth aright, to exhort, improue, rebuke, to ſpeake to mens edification, exhortation and comfort; that he may be truly called a fellow-labourer with God, in the worke of mens ſaluation. Wherefore they doe but frame an idle excuſe of their owne idleneſſe, that for the patronizing of their ſloth, would looſely inferre a falſe cõcluſion, (out of true premiſes) from the power of the word read: ſeeking to deny the neceſſitie of conſtant interpreting and applying it; becauſe it requireth much more paines in the preacher, than they be willing to take, and ſometimes muſt coſt the hearer more trouble and labour in ſeeking it, than moſt are willing to put themſelues vnto. They know not (at leaſt they conſider not) the value of grace, that for the working of it in others, or getting of it vnto themſelues, will perhaps conſent to doe a little ſomething, that they may do with eaſe or with ſmall paines: but will rather (euen againſt cleere light) deny the neceſſitie of a dutie ſomewhat more difficult, than that they will addreſſe themſelues (for all the difficultie) to performe the ſame. Such perſons neuer felt in their hearts the want or deſire of ſanctification. Men doe not vſe

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to labour thus by the halues, for outward benefits of great esteeme. Yea they account no paines too much for the attaining of earthly commodities: neither doo they rest themselues satisfied, in hauing done some one or two things that may procure their profit, but whatsoeuer may be thought auaileable for that purpose, they dispatch it: not ceasing till they haue gone through all those meanes of accomplishing their desires, which their wits can possibly inuent. And shall wee rest our selues satisfied in one thing, that may conuert? shall wee thinke it enough to bee constant in one exercise, that may worke grace? Doubtlesse if we doe so, our owne worldly wisedome and diligence shall rise vp in iudgement, and condemne our spirituall folly and negligence. Yea brethren, in things temporall, men stand thus affected: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, and most earnestnesse, in that which they haue cause to thinke, will be most auaileable for their purpose.

Now without question, the word preached is more vsually and more powerfully effectuall to regeneration, than the word read. The holy Ghost doth more often, and more mightily worke by the word interpreted, and applied, than by it barely repeated out of the booke. I thinke him not worthy to be reasoned withall, that will stand in deniall of this matter. Read the stories of holy writ, & search and see, if the examples of men (by onely reading) regenerated, be not few, rare, seldome? nay scarce any

anywhere at all to be found: but on the other ſide the examples of men by preaching made new, common, frequent and vſuall. Therefore be it againe concluded, that he doth farre vnder-value the guift of ſpirituall life; which ſatisfying himſelfe in the leſſe vſuall, and leſſe auaileable meanes of working it, becauſe it is moſt eaſie; pretermitteth the more auailable, and more vſuall, becauſe he is not willing to vndergoe the paines, labour, or coſt that it will require. And thus you haue the efficient cauſes of regeneration: Gods ſpirit as the cheife: the word, principally preached, as his inſtrument. The materiall cauſe is holineſſe, that is the thing, in the working of which, regeneration is conuerſant: Holineſſe (I ſay) the moſt admirable of all things in all the world: as farre ſurpaſſing wit, and learning, and riches, and other earthly vanities; as learning ſurpaſſeth ignorance, and wealth beggery. This is (as it were) the character of Chriſt Ieſus, the image of God, the beauty, the riches, the ſtrength, the life, the ſoule of the ſoule and of the whole man: It is a very beame of the diuine light, called therefore by the Apoſtle, The diuine nature: it is the moſt excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that diſtinguiſheth Angels from diuels: the Saints, from the damned Ghoſts. Take away from a bleſſed Angel his holineſſe, he will become a blacke fiend of hell. It is (in a word) the beſt of all things that a creature can haue: without which nothing is worth the hauing: and with which the meaneſt conditi-

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on is able to affoord a man happineſſe enough. This admirable thinge, that can by no words bee ſufficiently commended, is giuen by regeneration; and therfore we call it the matter of regeneration, Now holineſſe is nothing elſe but this: a ſupernaturall power of withdrawing the faculties of the whole man from ſinfull and earthly obiects, and exerciſing the ſame vpon God, and the things of God. This *Adam* had in his firſt creation, and that in ſuch perfection as God required at his hand. This ſhould hee haue propagated to his ſonne; and his ſonne, to his ſonne, had hee continued in his innocency: ſo that to him the ſame thing was naturall (and to his innocent poſteritie ſhould haue beene), which now to vs is aboue the power and courſe of nature to attaine; and therfore need wee to get it by a ſecond birth, becauſe wee cannot get it in our firſt birth. For the naturall man doth not conceiue in his mind (and conſequently) neither apply his will and affections to receiue) the things of God (as the Apoſtle ſpeaketh): yea his minde is alwaies bowing and bending, after either bare earthly, or very helliſh obiects: but becauſe theſe things muſt be ſpiritually diſcerned, therfore the holie Ghoſt endues him with a new power of raiſing himſelfe vp, from theſe baſe and filthie matters, vnto his Creator (the eternall fountaine and firſt cauſe of being and of bliſſe, euen vnto the God of heauen; in compariſon of whom, all things are leſſe and worſe than nothing) and likewiſe vnto the things of God, remiſſion of ſinnes, the fauour of God, com-

munion with Christ Iesus, encrease of holines, and the like to these, which are by an excellency called the things of God: because they are the chiefest of all those things, that he bestowes vpon the sonnes of men; and to the seeking whereof, hee directs them in his holy word, whereas else they would neuer haue sought them. This is the materiall cause of regeneration. The formall is, infusion, as witnesseth the Lord himselfe, saying; *I will poure vpon the house of Dauid the spirit of grace.* And in another place; *I will poure floods vpon the dry ground.* And *Paul* saith; *God hath giuen vs the spirit of a right mind.* For whereas some qualities are implanted in men by nature; some attained vnto by their owne industry, and by vertue of certaine actions for that purpose performed; and some againe are wrought in them by a supernaturall work of God: this gift of holinesse is neither naturally descended vnto them (as it should haue been, had their parents been innocent); nor yet attained by their diligence and paines, or by force and power of any action done by them: but is put into them by the spirit of God, working aboue and beyond, either their power, or the power of the acts that they shall doe, for the attaining of it. Let vs make the matter more plainely vnderstood by comparisons. The power of seeing, is naturally bestowed vpon all men in their very birth, and by the course of nature working in their mothers wombe. This power or vse of this faculty is altogether denyed vnto some men, and they are borne starke blinde, as was he of whom wee reade in the Gospell. Christ with

Zach.12.10.

2.Tim.1.7.

with ſpettle made clay, and hauing annoynted his eyes, bad him to waſh, and hee returned ſeeing. We ſay now, that into this man, the power or act of ſeeing was infuſed: for why? by nature he could not ſee. The ſpettle, clay, water, had no ſuch naturall force in them, as to work the power of ſeeing in an eie, that through naturall indiſpoſitiõ, wanted of it: where it muſt needs be infuſed (that is) wrought in that perſon, by a ſupernaturall worke of God. So againe, Health is a quality; ſicknes (for example a burning ague) taketh away this quality of health. A man being ſo ſicke of ſuch a diſeaſe, conſulteth with Phyſitians, receiueth potions from them, and recouereth his health: this quality now was acquired, or gotten by pains and induſtry. For by vertue of ſome inherent quality in the medicines receiued was this quality of health reſtored vnto the body. But a man that was ſicke of an ague in the time of *Peter*, ſending to him, receiueth a napkin from him, and by the receiuing of it is healed. This health was an infuſed health: for not any power inherent in the cloth, or deriued from the body of *Peter*; but a ſupernaturall worke of God, did procure that health at the preſence of ſuch outward actions. In like ſort, holineſſe was to *Adam* a naturall power, or ability created in him, and with him, and immediatly accompanying his nature, or iſſuing from it. But the diuell robbed him of it, by taking that from him, and poyſoning him with the contrary naturall impotency of ſinne (for I ſuppoſe we may well call ſinne, I meane originall ſinne, a naturall impotency, or a miſchieuous and corrupt diſor-

der in all the faculties). Wherefore it is requisite that he recouer it againe, if he shall be saued. Now the Lord of heauen pleaseth by meanes of the word (as it were by the spettle of his mouth making clay to annoynt his eyes) to re-beget or re-create this quality of holinesse in him; not that the word hath any naturall inherent abilitie of working holinesse, no more than a napkin of curing an ague; but alone because the Lord sees it fit, in and with that doctrine to worke this worke, by a power immediately and solely deriued from himselfe. So may a man by long study, obtaine the science of naturall Philosophy, which is a qualitie, and an habit; but the Lord did please by his owne immediate power, to derive this science into the mind of *Salomon*: and therefore his knowledge was an infused knowledge, and more excellent for measure and degree, than euer any man did, or could attaine by studie. So the power of speaking and vnderstanding any language, is a qualitie, which by study or custome of hearing and speaking, a man may worke in himselfe; and he that by much labour and reading, gets (for example) his Latin tongue, hath wrought this qualitie in himselfe: but the Apostles had the knowledge of speaking all, and by name the Latine tongue, put into them suddenly, by the immediate operation of the holy Ghost, and by vertue of a diuine worke, in an vnconceiueable manner working in their imaginations. So we call holinesse an infused qualitie, because the holy Ghost, by vertue of his owne hand, and by power immediatly deriued from himselfe, not

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by vertue of any power naturally dwelling either in man, or in the Word, doth pleaſe, in and with the Word to worke it in man. The ſpirit of life doth breathe it into thoſe in whom it is, and they haue it by the meere efficacie of his diuine power, not of the meanes in themſelues, conſidered. Neither yet muſt we neglect thoſe exerciſes and ordinances, in and by which it pleaſeth him to co-operate, and to conuey vnto vs this grace; but rather muſt with all diligence apply our ſelues vnto them; that by making our ſelues ſubiect vnto his bleſſed will, we may likewiſe be capable of this excellent worke of his. Though clay made of ſpettle, and the water of Siloah, had no ſuch vertue in them, as to make a blinde eye ſee, and to turne the naturall impotencie backe againe into the power of ſeeing; yet the man that was borne blinde, was to vſe that waſhing, and that clay: for elſe his diſobedience to Chriſt, would haue depriued him of the diuine vertue of Chriſt, which vpon his obedience, ſhewed it ſelfe in healing him. So regeneration is not attaineable by vertue of any act or acts, that we or any creature can doe; but it commeth from aboue, and is effected by an inconceiueable power of Gods ſpirit (for it muſt needes farre ſurpaſſe the ſtrength of a creature) to change the ſoule, and to cauſe a returne from ſo miſerable a priuation or naturall impotency (as ſinne is) vnto ſo glorious, bleſſed and excellent an habit, or ſupernaturall abilitie (as that holineſſe is) into which we are transformed). But for all this, he that would haue the holy Ghoſt ſhew his infinite power in

making ſuch a change in him, muſt willingly ſubmit himſelfe to the doing of any actions whatſoeuer, wherewithall the ſpirit of God ſhall manifeſt, that it is his pleaſure to ioyne this his happy and powerfull working. And ſuch is the formall cauſe of regeneration. The finall cauſe, or the end of it, is the glory of God, in the ſaluation of the party regenerate. For (to ſpeake truth) it were a ſhame and reproch to the God of heauen, to let a ſinner (that is to ſay, his profeſſed enemy) come into heauen: for this would vpbrayde him with falſehood, in regard of his word, and with want of holineſſe and iuſtice in his nature. Now the Lord cannot be ſo weake, as to do any thing, that ſhould giue him iuſt cauſe (to ſpeake (as of God wee muſt needes ſpeake) after the manner of men) of being aſhamed thereof. Wherefore that hee may with glory and honour, and praiſe, and the content of his owne moſt holy nature, take thither ſo many of the corrupted ſonnes of *Adam*, as hee pleaſeth to make veſſels of honour; it is his will and care thus to change their nature, and to renew them by his ſpirit: and ſo he obtaineth the fulleſt fulneſſe of glory that may be in their happineſſe; being for euer prayſed by all his holy creatures, and (which more is) infinitely ſatisfying himſelfe in the beholding of the excellency of that great worke of their bleſſedneſſe, and the moſt pure and holy, and admirable meanes, that hee hath ordayned to bring them vnto it. And theſe are the cauſes of regeneration. The next thing mentioned in the deſcription, is the ſubiect of it: which is the whole man,

1. Theſ. 5. 23.

in

in all the powers of the ſoule and of the body, according as the Apoſtle prayeth for the Theſſalonians, that they might be ſanctified throughout, and that their whole ſoule and body might bee kept blameleſſe. And by this note it is differenced from all other changes, that may carry any reſemblance to it; they being all but partiall changes, either of the outſide alone, and not the inſide; or of ſome one power alone, not of all the powers: becauſe indeed they are not fruites of holineſſe, but either of hollowneſſe and ſelfe-loue; or at beſt, of a bare and weake worke of illumination. And thus haue I performed the firſt thing intended, in deſcribing regeneration; of which if any man demand what it is? we ſay it is a change, that is, a bringing of a new and (here too of a) contrary quality, in ſtead of the old that was before; if, who makes the change? the holy Ghoſt: if, by what meanes? by the Word: if in what manner? by infuſion; that is, by the working of a proper and immediate vertue deriued from himſelfe. If from what, and to what this change is? from the ſinfulneſſe of a man (which hee receiueth from *Adam* ſucceſſiuely) to holineſſe. If wherein? in the whole man, ſoule and body, and all the powers of both: If to what end? to the glory of the worker, and ſaluation of him in whom it is wrought. O happy worke of an happy workman, by an happy inſtrument! and thrice happy that man, in whom this bleſſed worker ſhall vouchſafe to accompliſh this his moſt worthy, and excellent, and onely bleſſed worke, to ſo worthy and bleſſed a purpoſe.

CHAP.

## CHAP. IIII.

### *Shewing the order of working Regeneration.*

2. *The order of regenerating in foure acts.*

NOw I proceed to declare, in what order the Spirit of God pleaſeth to performe this moſt admirable change: which is done in theſe foure actions, which I ſhall lay downe. Firſt, the Spirit of God working in; & with the Law (but tempered with the Goſpell) becomes a ſpirit of contrition, cauſing a man to ſee and feele his extreame ſinfulneſſe and wretchednes, in ſo much that hee is euen wounded at the very heart therewith, and his ſinfull and vnhappy eſtate becomes a wofull bondage and captiuity vnto him. The Lord doth not alone raiſe vp miſerable terrors of conſcience in him, in regard of ſome one or more groſſe offences that he hath actually committed, (although often he maketh theſe very terrors, a means of making himſelf a paſſage to enter in at); but he opens the eyes of the minde, to ſee the very mud and filth of the ſoule, that lay at the bottome before, vnſeene and vndiſcerned. The Spirit conuinceth him of ſinne: It ſhewes him that generall wickedneſſe and ſinfulneſſe of his nature, whereof we ſpake before. Now he feeles his vnbeleefe, pride, ignorance, hypocriſie, and other heart-corruptions. He iudgeth himſelfe worthy to be deſtroyed, not alone hauing a ſight of his owne inability to eſcape damnation: but likewiſe of

1. *Shewing a man his naturall ſinfulneſſe.*

of the iuſtice of God in damning him, ſo that hee doth euen ſtoope and yeeld himſelfe thereto. Whereas before hee was aliue without the Law, not hauing the true knowledge of it; now the Law comming in the ſound power and working of it, through the ſtrength of the holy Ghoſt, cauſeth that he becomes dead in his owne ſenſe and apprehenſion: but ſinne becomes aliue to his ſenſe and feeling; and he perceiuing the ſtrength, force, violence, and miſchieuouſneſſe of it, more than euer before, now cries out with the Apoſtle, *O miſerable man that I am!* and now confeſſeth, that hee is carnall and ſold vnder ſinne, as the ſame Apoſtle did, in the ſame ſenſe of his naturall wretchedneſſe, which the comming of the life of grace had brought with it. Thus the death of ſinne begins to be changed into life, in that it is felt and diſcerned. For the very firſt working of this new life, muſt needs bee a feeling of the old death in ſinnes and treſpaſſes: Not (I ſay) alone of his death in hell, in regard of his deſeruing the torments thereof; but of his death in ſinnes and treſpaſſes, of his vtter inabilitie to doe any good thing, of his vtter emptineſſe of all heauenly graces, of his extreame ſlauerie to vngodlineſſe and vnrighteouſneſſe, and all the luſts of the fleſh; and of his perpetuall and vehement proneneſſe to all abomination and wickedneſſe. There is often (I confeſſe) a worke, and a very terrible worke, of the Law and the naturall conſcience together, procuring moſt extreame and hideouſly bitter pangs, and helliſh agonies in the ſoule of man, where the ſpirit of regeneration

neither is, nor euer ſhall be: this being alone a fruit of the ſpirit of bondage, not of the ſpirit of grace. And oftentimes againe, the ſpirit of ſanctification comes into the ſoule, together with this ſpirit of bondage, making a violent entry, and by maine force breaking open the heart, formerly locked and barred againſt it; and ſo beginning this ſauing worke of holineſſe. But terrors of conſcience, which may bee in all vnregenerate men (becauſe they are already in all the damned, into whom no part nor peece of regeneration can enter) is farre different from this firſt degree of the worke of a new birth. The ſanctifying ſpirit, layes the filthineſſe, not alone the danger of ſinne, before the eyes of the minde. It cauſeth a man not alone to be in extreame anguiſh, becauſe he feares hee muſt bee damned: but euen to loath and abhorre himſelf, and to be very vile in his owne eyes, becauſe he knowes hee hath deſerued to bee damned: and that ſo foule a thing as ſinne (wherewith his Maker hath due cauſe to bee ſo much diſpleaſed) doth not alone abide, but raigne and command in him. Wherefore he doth euen lye downe at the foote of the throne of Gods iuſtice, and in a moſt ardent abhorring of himſelfe, doth ſubſcribe to the righteouſneſſe of God in his owne feared deſtruction; hauing nothing in the world to ſay for himſelfe (as of himſelfe), why he ſhould not be deſtroyed: and not ſo much as a tittle of a word to obiect againſt the perfect and exact equitie of the liuing God, if that he ſhould deſtroy him. Sin, I ſay ſinne, not alone the puniſhment of ſinne, but

ſinne

ſinne it ſelfe, is diſcouered vnto him: he ſees it's loathſomneſſe and vileneſſe; hee ſees it's ſtrength and violence; he ſees his owne totall defilement; he perceiues himſelfe throughly, and throughly polluted with it: and cryes out bitterly, Ah what ſhall I doe! not onely, nor ſo much, becauſe I ſhall be damned; but becauſe I am ſo wicked, ſo ſinfull, ſo contrary to God, ſo rebellious againſt him, ſo very a traytor vnto him, and ſo vtterly vnable to mend theſe wofull diſorders of my ſoule. Theſe be his groanes, theſe be his playnts: and his cryings-out are of his wickedneſſe and iniquity, wherein he was conceiued, wherein he was borne, wherein he hath liued, and whereof now he perceiueth not ſo much as one part of his heart, or of his life, to be cleane and vnſpotted. This acknowledgement and ſenſe of our ſinfulneſſe, is the very firſt beginning of holyneſſe. The vnregenerate often ſees and feeles his damnation; the regenerate alone his ſinfulneſſe, the miſerable deprauation of his nature; the vtter, totall, odious pollution of his whole man; being ſo loathſome, that he ſees God cannot chuſe in iuſtice but deteſt him, and for any thing that is in himſelfe, for euer reiect him. This apprehenſion of ſinfulneſſe is mixed alwayes at firſt (at leaſt often) with the feare of Gods wrath and vengeance: but it doth ſo temper and allay that feare, as the bitterneſſe thereof, carryes not the ſoule furiouſly to contend againſt God, as elſe hee could not chuſe but doe. For his hatred is not ſtirred now againſt God, whom in truth (by vertue of a ſecret, vnfelt, and vndiſcerned hope, that

the ſpirit of God hath created, and doth vphold in him, he loueth and honoureth (though he be more than halfe in doubt, leſt he may deſtroy him) but alone againſt himſelfe, his wretched hatefull ſelfe, that is ſo intollerably wicked and naught, that hee can ſee no cauſe, but that the Lord ſhould glorifie his equitie and iuſtice, in damning him. And ſo much for this firſt worke of regeneration: the ſecond followes it cloſe at the heeles, and is nothing elſe but an earneſt deſire of attaining holineſſe and vertue, together with remiſſion of ſinnes, and the fauour of God in Chriſt Ieſus. For you muſt conceiue the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the doctrine of the Goſpell, and a generall aſſent alſo to the truth of it: this doctrine being (as I ſaid before) an inſtrumentall cauſe of regeneration. But now the generall knowledge begins to bee made ſpeciall, and the man touched with a ſenſe of ſinne, is moued alſo with a moſt vehement longing after grace and mercy; not alone to pardon his ſinne, but alſo to heale his ſoule of it, as of a deſperate wound, which he feeleth to be moſt ſmarting and mortall. So he cryes out, Who ſhall deliuer mee from this body of death? No hungry man did euer with a more eager appetite wiſh for meate, nor thirſty man for drinke, nor couetous man for money, nor ambitious man for aduancement, than hee now longeth to bee reconciled vnto God in Chriſt; to haue his foule nature made cleane, his wofull ſinnes forgiuen, his abominable corruptions remoued and killed, and holineſſe planted in their

*2. An earneſt deſire of holines with remiſsion of ſinnes.*

their roome. Oh how faine he would be holy! O how faine would hee bee humble, faithfull, obedient! how faine hee would beleeue in, loue, feare, ſerue God! but, ah wretch that hee is, he cannot: Woe, woe vnto him, he cannot. O, how ſhall he be able to preuayle againſt theſe vile diſorders of his heart and life? how ſhall he doe to be leſſe ſinfull and more righteous? Theſe bee his thoughts, theſe his wiſhes, theſe his groanes: he finds ſo great a miſſe of nothing, as of the pardon of his ſinne, and the graces of the Spirit of God; and if hee had that beſtowed vpon him (were he a beggar, a priſoner, a ſlaue, any thing) yet hee ſhould ſeeme to himſelfe an happy man: and, ah Lord (thinkes he) that thou wouldſt be pleaſed, for Chriſt his ſake, to forgiue my wickedneſſe, and to heale my nature. Now the thirſt that hee had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an ague, makes no reckoning of his fine cloathes) hee doth almoſt put off all thoſe deſires: and poore or not poore, eſteemed or not eſteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his ſinnes pardoned and ſubdued, and his vnholy nature made holy: that is all in all with him. There is to be ſeene in vnſanctified men, in caſes of terrors of conſcience (which ſometimes doe lie long vpon them) a great deſire to be free from the inſufferable euils they ſee comming vpon them. For who can make queſtion, but that *Iudas* would faine not haue been damned? or that the damned in hell haue not a wonderfull deſire to get out of their

torments? this being one maine aggrauation of their pangs, that they cannot but desire to be deliuered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnder-prop them with hope, doe vanish in these desires, and lose the fruit of them for lacke of a kindly working of them towards the Lord: for they bee not lifted vp to heauen-ward. But the man that is now in framing a new (being sustayned with the fore-mentioned secret hope) hath vehement and setled wishes, fixed and fastened in him; whereby hee thirsteth after the grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the spirit, are differenced from the desires of the vnsanctified, (that are meere fruites of nature, which would faine be well eased of an heauy burthen) by these two things: First, that they are directed vnto God, whereas the other are rouing and confused desires. Secondly, by their being set (alwayes as well, often as much, sometimes more) vpon holinesse, as vpon freedome from punishment; vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly kingdome; whereas the heart of the vnsanctified is so taken vp (when hee must needs feele it) with the sense of his misery and punishment, that hee cannot haue while to settle any part of his longings, vpon the renewing of his soule by grace; and so farre is the worke of a new birth well proceeded. The poore dead man being so farre awakened out of his senseleſſe death in sin, that with great disquietment he feeles it, and with heartiest

heartieſt workings of his ſoule doth couet to come out of it: which laſt I take to bee the hungring and thirſting after righteouſneſſe; noted by our Sauiour as a bleſſed note of bleſſedneſſe. In the third place, there is dropped into him the ſpirit of grace and ſupplications, by which hee is at length emboldened to goe vnto God, and in ſome ſolemne and expreſſe manner, to vtter his confeſſions and petitions; which before (perhaps) for ſome good ſpace of time, he could not dare to doe. For the former two workes of grace do often (a great while together) ſhew themſelues in ſighes and grones, and ſudden and ſtrong eiaculations, and ſecret and vndiſſembled boylings vp of deſire, in deepe wiſhes and longings, afore the poore ſinner can take ſo much heart to himſelfe, as to make a formed and ſetled prayer vnto God. But after the working of theſe motions ſome while, he puts vpon himſelfe the reſolution of the King of Nineueh, and ſayth within himſelfe, Let me cry mightily vnto the Lord of heauen and earth; his mercies are infinite: who can tell, but that he may haue mercy vpon me, that I periſh not? ſo is his ſecret ſuſtaining hope, now formed and faſhioned into the right proportion of a ſauing grace, and ſhewes it ſelfe manifeſtly within him; hee ſayth to himſelfe, there is hope concerning this thing; and therefore I will cry, and continue crying, and let the Lord doe what hee pleaſeth vnto mee. Then downe vpon his knees he falls, and with his hands and eyes lifted vp to the throne of grace (yet almoſt afrayde and aſhamed to looke thither, and therefore

3. *The ſpirit of Prayer.*

Ionah 3.

therefore ready often to rise vp, and start backe againe), he dares at last to poure foorth his lamentable confessions into Gods bosome; whom now he hopes he may haue leaue to call father, though (alacke) he hath been too too vngracious a child. Thus he proceeds to arraigne and accuse himselfe; acknowledging (for which he hates himselfe, because it is so plaine that hee cannot but know it), that he hath sinned in such and such, and such and such particulars; and that hee hath a most filthy heart, as full of wicked inclinations and thought, (he thinks verily) as the sea it selfe is full of water. Wherefore he passeth a very sharpe sentence vpon himselfe, and that also very sharply; plainly saying, with an inward assenting of his very soule, that hee is fully worthy of all those plagues and punishments, which the Lord hath threatned in his word, and will execute in hell; and that it should not bee in the least degree iniurious, if God would not bee mercifull vnto him: for ah! how vnfit is he to receiue mercy? But yet withall, hee takes heart in the most humble abasement of himselfe, most earnestly to call, and cry, and beg for mercy, and forgiuenesse, and for the worke of grace, to change his nature from that lothsome disposition which troubles him. Now it may be, by the working of hope, hauing his heart so much softned, that teares (before stopped vp by that binding force, that strong and secret sorrowes shew themselues to haue in mans heart) doe euen begin to flow forth from him, to adde (if it might be) a greater feruor vnto his prayers. And if at

first.

firſt, ſecond, third, fourth, and (it may be) many more times, hee ſeeme to haue cryed in vaine (becauſe none anſwere commeth, but heauen it ſelfe ſeemes ſtrongly ſtopped vp againſt him) yet hee goes againe ſtill to the ſame throne of grace, againe reckoning vp the ſame, and (if he can alſo) new ſinnes, againe bewailing them bitterly, and heartily imploring both pardon and helpe againe. This is to come vnto Chriſt Ieſus heauie laden, as our Sauiour comfortably inuiteth vs; this is to ſeeke God while he may bee found, and to call vpon him while hee is neere, as the Prophet exhorteth vs. Which hauing done, he knowes not what to doe more; and therefore euen caſts himſelfe vpon Gods goodneſſe through Ieſus Chriſt; and knowing that in him (the Sonne) the Father is well pleaſed: hee ſtriues to reſt in him, continuing to knocke, continuing to ſeeke, becauſe his heart giues him, that at laſt hee ſhall not faile to finde acceptance. And this ſpirit of prayer ſeemeth to me ſo proper to the regenerate, that it cannot any way befall the vnregenerate: who when he feeleth not his miſery, doth but multiply idle words in ſeeming to pray: when hee feeleth it, is ſo wholly drowned and ſwallowed vp thereby, that hee cannot runne vnto heauen for helpe. But with the regenerate, prayers and ſupplications are alwaies found, and a continuing therein alſo, how many bitter repulſes ſoeuer hee ſuffers at Gods hand, as often hee doth very many; the Lord either deferring or making more ſpeed to anſwere, as he ſees moſt behoofefull for the profit of each of his ſeruants;

uants; and proportioning the fruite of his grace this way, to his knowledge of their abilitie and fitneſſe to receiue an anſwere, or to brooke delayes. It muſt not be denied, but that the man that neuer ſhall be regenerate (in the griping and twinges of his accuſing conſcience, through the worke-ing of the law, and the bare illumination of the ſpirit) may come ſo farre, as to rore out his *Lord haue mercie vpon me*, very often: yea, hee may by perſwaſion and entreaty of friends, bee brought to reade ſome good prayers out of a prayer-booke: yea, to be glad to haue another pray for him, in his own hearing; and in ſome ſenſe alſo, to ioyne with him: yea more, by frequent perſwading, vrging, teaching of ſome godly man, hee may be drawne to pray for himſelfe; but yet ſtill the ſpirit of prayer is abſent, in that he doth not finde himſelfe (by an inward mouing of his owne heart) inclined (in the middeſt of his griefes and feares) to betake himſelfe to God for helpe, by calling vpon his name. And (which is a maine obſeruation in this matter) if he pray, he prayes almoſt altogether for pardon, and for fauour: little for grace and holi-neſſe: whereas the Chriſtian man, (by a ſecret drawing of his owne inward ſoule, wrought by this regenerating ſpirit) comes vnto the Lord with his requeſts, begging grace and holineſſe, with no leſſe earneſtnes, than remiſſion and ſaluation. Yea, and hauing once begun this courſe, he findes ſo much refreſhing thereby, that he cannot but continue to doe it, euen ſometimes with much ſtrugling againſt, of his owne heart, through feares and

and doubtings thereof. So it is one thing to bee perſwaded to pray by men, and to doe it for eaſe ſake; another thing to be inclined vnto it, by the priuate and ſecret working of the Spirit. One thing to beg for pardon, not much minding amendment; another thing to crie for the helpe of God to reforme ones heart and ſoule, as well as his free fauour to pardon former offences. An vnſanctified man, by benefit of Chriſtian acquaintance, in long and heauy terrours, may come to one of theſe; to the other, alone the Spirit of ſanctification can leade one. To which paſſe, when the heart is once brought, at length the fourth act of the holy Ghoſt doth plainely ſhew it ſelfe; for it becomes a ſpirit of adoption within him, the very earneſt penny of ſaluation, ſealing vp vnto him the fauour of God; the pardon of ſinne, the attaining of life; and by a new (and in truth conſidering the difference of former times) a ſtrange worke, perſwading him, that God is reconciled vnto him, and hath accepted him for his child. As it made him able to take vnto him words, and goe vnto the Lord, crauing to be accepted graciouſly: ſo it brings him word againe from God, that hee ſhall bee, yea, that he is accepted graciouſly; and anſwering him (euen as, one would ſay, with a ſenſible anſwere in the middeſt of his prayers oft-times) ſo ſtrongly and vndoubtedly aſſiures him of his being heard, that he makes, for the time, no more queſtion of it, than whither he liues yea or no. From which aſſurance of ſpirit (hauing taſted the ſweetnes of Gods grace, and felt how good the

*4. A perſwaſion of mercy, bringing a reſolution of obedience.*

consolations of his Word and Spirit are) hee growes resolute in his very soule for the time to come, in all things to please God, and finds a new kind of disposition, inabling him to auoyd euill, and doe good; so hauing put his necke vnder the gentle and easie yoke of Christ Iesus, hē finds rest vnto his soule: and thus is Christ formed in him, and he transformed into a new creature. For this firme purpose of will to please God in all things, is so manifest and euident, and sensible a worke of grace; that now we may say, this act of regeneration is growne to some good ripenesse, and euen now perfected in him. Before he was in making a new man, but now hee is made new: now he is begotten againe, and become a sonne of God, and heire of his kingdome, and fellow-heire of Christ. I know, that it may befall an hypocrite (lying vnder the burthen of a terrifyed conscience, which may be totally and perpetually separated from regeneration, and regeneration from it) by the diligent inculcating of the comforts of the Gospell, and the earnest labour of some Christian and godly men (that in such a case would faine speak peace) to be brought (because they are told, there is none other way of comfort) to a purpose of neuer committing such and such grosse sinnes, as they are accused of in their owne soules, and to some promise of amendment of life: but this is rather a resolution forced vpon them by striuing of others, hereupon promising comfort; than a thing growing in themselues, out of the sense of the louing kindnesse of the Lord their God: whereas a Christian

an finds ſomewhat within him, inclining him, and making him to ſay within himſelfe, and euen little leſſe than to ſweare and vow with *Dauid*, that hee will ſurely keepe the righteous iudgements of the Lord, and that in all things, and for euer, to his dying day. And thus is the worke of regeneration brought to ſome perfection: thus doth the holy Ghoſt mould the ſoule of a man into a new faſhion; thus doth he ſtampe vpon him a new image, and as you would ſay, the very lineaments and proportion of God his Father, whom in a ſweet likeneſſe (that makes him amiable to God and Angels) he begins to reſemble. Onely (my brethren) vnderſtand you one thing for the better conceiuing of all that hath been ſpoken. There are two ſorts of regenerate men in the world. Some it pleaſeth God to call to himſelfe, euen very betimes dropping pietie and grace into them, almoſt together with their mothers milke (by benefit of that great fauour of God, holy and Chriſtian education), and that euen in certaine inſenſible degrees; ſo that they cannot ſo eaſily name the beginning and progreſſion of this worke. In theſe all the forenamed things are moſt manifeſtly found (for in truth the working of them doth not ceaſe, till life ceaſe); and that ſo, as ſometimes the one of theſe workes of grace is more ſtrong than the other. Sometimes they find a more ſenſible abaſement of themſelues within their owne hearts, out of the apprehenſion of their ſinfulneſſe; ſometimes deſires and prayers are more vehement; ſometimes a comfortable reſolution of pleaſing God, doth

more mightily ſtirre in them: yet becauſe of the early working, and that they were wrought in a ſtill manner by very ſmall degrees, the worke did almoſt goe beyond obſeruation, and they cannot ſo diſtinctly tell when they began to bee abaſed, when to be rayſed vp. But there is another ſort of men regenerate, who did liue a long time in vnregeneracy; yea perhaps alſo in profaneneſſe, and notable and notorious wickednes(for oft it falleth out, that the Phariſies and Scribes make leſſe haſte to the kingdome of heauen, than the Publicans and ſinners; I meane, that the groſſe offenders are ſooner regenerated, than the ciuill liuers). Now for ſuch men, it pleaſeth the holy Ghoſt many times, yea moſt times, to worke theſe foure forerehearſed workes, very diſtinctly; making as it were ſome euident pauſe betwixt each of them, and grace goes forward in them, euen ſtep after ſtep, in the manner that hath been deſcribed. Moſt times, if not alwayes(the difference of their former life, when they were but dead, making the matter euident enough), they can name when and where, and by what meanes, the Lord began firſt to lay them low, to pull them downe; and (as they ſay, in nature corruption and generation go together) to kill their old man by terrors; till being ſo ſlaine, he had in a calmer manner ſhewed them the filthyneſſe and lothſomneſſe of it. They can tell, what longings they felt before they durſt pray; and what adoe they had to bring themſelues to pray; and then, how long they continued praying, before they were anſwered; and laſtly, when that ſweete tidings

tidings came, that rauiſhed their ſoule with ioy, and made them ſo inamoured of Gods goodneſſe, that they euen made a ſtrong couenant with him, to walke in his wayes, and keepe his iudgements. All theſe things (I ſay) they can tell well, and nothing doth them more good, than to recount with themſelues this mighty act of the moſt high; whereby their ſoules (with as great a miracle as once *Lazarus* his body) were raiſed vp from the rotten graue of ſinne, wherein they lay (wrapt vp in the winding ſheete of hardneſſe of heart, and blindneſſe of mind) ſtinking and putrifying; and (as a carkaſſe crawleth with wormes) ſwarming with thoſe noyſome luſts, that are able to poyſon vp an honeſt heart.

## CHAP. V.

### *Shewing the effects of Regeneration.*

AND ſo haue you (brethren) the order, and (ſo farre as may bee collected out of ſcripture) the manner of the bringing to paſſe of this moſt excellent and wonderfull worke, of a new begetting by the moſt excellent and wonderfull begetter, the Spirit of truth: and by that excellent and wonderfull ſeed of life, the word of truth.

*3. The effects of regeneration, which are foure*

Now I will declare vnto you (that which is the third thing I promiſed) the effects that follow hereupon. Not euery particular, (for who can name them? the life of grace abounding in multiplicitie of actions and operations, (as it were eating,

eating, drinking, breathing, grieuing, ſtriuing, ſmarting of the ſoule) as the life of nature); but alone ſome principall, and moſt eminent, by the ſeeing of which in it ſelfe, the ſoule of the new borne babe of Chriſt ſhall haue cauſe to receiue much comfort. The principall effects therefore of regeneration are theſe foure. Firſt, a ſpirituall combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good eſtate, whereinto the regenerate is tranſlated. Fourthly, Spirituall growth in thoſe graces, that at firſt were but weake and feeble in the regenerate. For (alacke) an infant is a very tender thing, and ſo are Gods infants. For the firſt of theſe: No ſooner doth a chriſtian begin to draw the breath of this new life, but he findes himſelfe called to fighting euen in the very cradle (as I may ſo ſpeake, and as they fabled of that renowned heathen man). He ſtands in a pitched field of enemies, ſo ſoone as he can goe vpon the feete of his ſoule? and there hee muſt neuer ceaſe giuing and taking blowes, till he ceaſe to be in this lower world. Although indeed there be ſome intermiſſion, & relaxation of the ſtrength and fury of the encounter, as it pleaſeth the Lord (that knowes all things) to temper them to his ſtrength, and direct them to his good. Firſt, the diuell begins to play his part with him, and (finding him gained out of his hands, and pulled from vnder his tyranny) muſters vp an army of tentations, wherewith at leaſt to annoy him, if hee cannot (as hee cannot) preuayle to bring him backe againe to his ſeruitude and thraldome. For when

1. *The ſpirituall combat with*

1 *The Diuell.*

when the ſtrong man armed kept his houſe, all things were at quiet vnder him: but when he feeles himſelfe bound, and caſt out, and his houſe rifled by a ſtronger than himſelfe, then it muſt needes follow, that hee will beſtirre himſelfe, and lay about him withall the power that he can make. So now the poore Chriſtian (though perhaps but an infant in grace) is violently aſſayled by Satan, (according to his nature) with extreme rage and ſubtiltie. And if it haue ſo falne out, that the Spirit of God was faine to batter downe the height of his heart, and make paſſage for himſelfe, with horrible feares and terrors: then Satan labours often to reuiue thoſe terrors, and by infinit cauils and obiections, to make him euen deſpayre of his ſaluation. There is none end almoſt of the diuels ſtriuing in this caſe, but he will labour continually with new doubts and obiections, to call his ſaluation into queſtion, and to make him thinke, that hee ſhall neuer enioy the quiet poſſeſſion of his heauenly inheritance. Yet againſt all theſe, the Spirit of God ſo ſtrengthens him, that by vertue of the gracious promiſes of God, and by the power of conſtant prayers and ſupplications, hee ſupports himſelfe, and ſtill continues to reſt himſelfe vpon the free goodneſſe of God in Chriſt, notwithſtanding all theſe obiections & ſhakings. Neither yet will Satan reſt heere, but is further troubleſome vnto him, by ſtirring vp innumerable vile ſuggeſtions to draw him to the committing of ſome moſt notorious ſinnes, perhaps worſe than euer in all his life before; and for his old cor-

ruptions, hee ceaſeth not to prouoke and incenſe them, with all vehemency, that hee may driue him into lewd and hatefull practiſes of ſinne. But againſt theſe ſuggeſtions alſo, hee fighteth reſolutely, much (indeed) vexed and diſquieted with them, but ſtill reiecting and abhorring them, and beating them backe by the word of God (which is his ſword), and by conſtant ſupplications; whereby ſtill hee ſettles his ſoule firme and faſt in his holy purpoſes of obedience. I confeſſe, that the diuell is a common enemy to all mankinde, both ſanctified, and vnſanctified: and therfore the vnregenerate alſo are much moleſted with him oftentimes, when hee growes exorbitant, and ſeeketh to pull them (by the ſtrength of vtter deſpayre), as it were quicke into hell, and to make them kill themſelues, or doe ſome other moſt groſſe and vnnaturall crime. But Satan is not willing to deale ſo roughly with them, if hee could chuſe; for hee ſtands euer in moſt danger of loſing them, when hee carries himſelfe towards them, in ſo hard a faſhion: where fore hee rather flatters, and faines; endeuouring to rocke them aſleepe ſtill, if hee can, in the cradle of ſecurity and preſumption. Neither will he ſtorme thus, but when he ſees his aduantage in regard of ſome bodyly croſſe or diſtemper; or that hee ſees the Lord will needes awaken their ſleepy conſciences. But for the poore Chriſtian, hee would not giue him reſt, no not for a day or two, from the moſt horrible feares, and from the fouleſt tentations, whereto his corruption giues any paſſage, or from others

mere

more hideous; eſpecially if hee ſee him weake, ſcrupulous, and iniudicious: then hee makes vſe of ſuch ignorance and weakeneſſe, and will neuer finde time to make an end of vexing him, but that the Lord himſelfe doth pleaſe to ſound a retrayte. Indeed the Lord, by this meanes (to keepe downe his pride, and ouer-maſter his ſtrong corruptions) doth giue much way to Satans rage: but ſo ſtill, that he forgets not to refreſh him, with ſeaſonable ayde of his ſpirit of prayer, and with the ſtrength and comfort of his holy word and promiſes. And in theſe termes ſtands he with Satan, euer(almoſt) aſſayled and incumbred by him. And beſides this, the fleſh alſo, as a more dangerous enemy, though not ſo violent, ſteps foorth to encounter him. For though by grace it bee wounded and mortified, yet is it not quite and cleane taken away and remoued. Wherefore the corruptions of his heart alſo grow violent in him, luſting againſt the ſpirit, and (with a kinde of inſinuating and ſecret inclination) carrying him forward to all the former luſts of his ignorance, and perhaps to ſome that are more lothſome and abominable. Now vnbeleefe, paſſion, luſt, reuenge, wantonnes, worldlines, and all the old diſtempers, will bee mouing in his ſoule: and hee ſhall finde himſelfe euer and anon, little leſſe than ready to yeeld vnto them, and to be quite ouercome by them. But the ſpirit, in this caſe, reuiueth it ſelf alſo, and luſts againſt the fleſh; ſtirring vp good motions againſt the bad, and holy deſires againſt the vnholy, and vertuous wiſhes againſt the vicious, and hearty prayers and re-

2. *Of the fleſh.*

queſts to God againſt the ſinfull inclinations of the euill heart: ſo that at length his godly purpoſes grow ſtrong, & he remaineth reſolute, not to worke wickednes; for all his earneſt proneneſſe thereunto. Thus the regenerate findes himſelfe ſtrangely diuided within and againſt himſelfe: Sometimes hee would bee ſinfull, and commit ſuch and ſuch wickednes; and yet againe, hauing better thought of the matter, he would not. At other times hee would caſt away all ſinne, and faine performe all good duties with all conſtancie: but hee findes ſomething within, reſiſting and rebelling, and hee would not be ſo good. But ſtill in concluſion either ſooner or later, the ſanctified part gets the better of the vnſanctified; the deſires and purpoſes of goodneſſe, preuayle againſt the deſires and purpoſes of euill; and he is ſetled in the holy determinations, that the ſpirit of God doth leade him vnto. His heart is euen a pitcht field of contrary deſires; the bad often grow very ſtrong and vehement, and able almoſt to ouerthrow & chaſe away the good. But the good gather head againe, and beate backe the bad; and by the ſpirit he mortifies the fleſh, and by the word of God and prayer ſubdueth and crucifies thoſe carnall affections of his. I confeſſe there is a miſerable ſtirre, and a troubleſome diſcord, in the ſoule of an vnſanctified man, betwixt the light of the conſcience, and the corruption of the will; this haling him forward to diuers wickedneſſes, and that drawing backe: but the difference betwixt the naturall combat, and the ſpirituall, is ſo manifeſt, that no good man, which

which hath felt them both, can chuſe but ſee how to diſtinguiſh them one from the other.

Indeed they are euidently diſtinguiſhed in fiue things: 1. In the faculties that oppoſe each other. 2. In the things about which they quarrell. 3. In the motiues of the oppoſition. 4. In the meanes of reſiſtance. And fifthly, in the iſſue thereof. Firſt, in the vnregenerate the will is wholly carryed after ſinne, alone the conſcience makes a clamorous gainſaying, and ſuffers not the will to goe on in it's euill courſes vncontroulled. He would withall his heart commit wickedneſſe, but hee dares not: not ſo the regenerate. In him not the conſcience alone ſtands out againſt ſinne, but the will it ſelfe is diuided, in part hanging one way, in part another. He would not doe euill; not alone hee dares not; and the act of the will ſetting againſt it's owne corruption, by it's owne holyneſſe, is farre different from the act of the conſcience, oppoſing the will that remaineth wholly corrupted. See it in a compariſon: An hungry dogge hath a ſtrong appetite to be deuouring ſome meate that ſtands before him: but at the ſame time hee ſees a man ſtanding by with a cudgell to ſtrike him if hee touch it. Now his appetite is altogether to the meate, but he is feared and ouer-awed by the ſight of the man that is ready to ſtrike him. So is it with the vnſanctified man, ſinne is his foode, his will is wholly carryed to it; but the conſcience holds as it were a cudgell ouer him, threatning to ſtrike, if hee taſte. Wherefore, what with a full deſire hee would doe, hee forebeareth in act to performe, af-

*The difference betwixt the combat of the flesh and ſpirit, and the oppoſition of the conſcience & the corrupted will, in the vnregenerate.*

frighted by those clamours. But now a man diseased, sees some foode to which his appetite inclineth: but hee knowes it hurtfull for his body, and therefore, though his will, drawne by his senses, sometimes moue him to bee tasting; yet the same will, informed by reason, doth preuayle in him to be vnwilling, and out of such vnwillingnesse to forbeare. So is it with the godly man: His will stands to sinne, for the pleasure or profits sake in some part: but being better taught by Gods spirit, of the sinfulnes thereof, his owne will checks it selfe, and hee sets vp his resolution not to meddle with it. So is this poynt of difference made plaine; not to be willing to do is another thing, than not to dare. In the former, the will bridleth and holdeth-vnder it's owne inward motions, and not alone the outward act: in the later, the motions of the will haue a free scope, but alone the outward act is restrayned. Further, in the things whereabout the stirre is, they differ very much. For the conscience of the vnsanctified, makes resistance to their will, alone (vnlesse in case they bee vnder terrors of conscience) in some more grosse, notorious, palpable, and vnaccustomed sins; which are commonly ioyned with shame and reproch in the world, and are not likely committed but by those that are infamous amongst men; as in periury, murther, adultery, theft, false witnesse-bearing, and such like: for smaller euills, and such as the world little accounts of, though knowne and confessed to bee sinnes, the naturall conscience is content to dispense, and dawbe, and dally,

dally, and giue eaſie way to the doing of them vpon a thouſand fond ſhifts and pretences: but now the regenerate mans will (ſo farre as it is regenerate) is in combat againſt it's owne vnſanctifiedneſſe, about euery knowne euill, the little as well as the great; that, that is allowed in the common practiſe of the world, as well as that, that is diſallowed. For of him it is truly ſayd, that he worketh none iniquitie. Thirdly, the naturall conſcience vſeth the motiues (or reſtraints rather) of feare, of ſhame, of danger amongſt men (at the beſt and moſt), of deſtruction and damnation from God: and by threatning theſe things (ſometimes ſomewhat terribly) it ouer-aweth the motions of the will, from conſenting to act, though not to deſire. But in the regenerate will, the arguments of reſiſtance are fetcht from God, and from Chriſt, from the loue of God, from the death of Chriſt, from the ſcandall of religion, from the diſhonour of the name of God, from the Lords being diſpleaſed with ſinne; and not onely barely, or chiefly from the puniſhment of ſinne. Fourthly, the conſcience of the vnſanctified driues him not to prayer, to the word, to ſpirituall meditations, as weapons, whereby to mortifie euill luſts, and to reſtraine the will from conſenting; onely it followes him with it's owne vehement checks and reluctations, in diuers troubleſome and confuſed thoughts. But the ſanctification of the will oppoſeth it's corruption by prayers, by the word, by the blood of Chriſt Ieſus, and by the hopes

hopes of eternitie. For hauing this hope, he purgeth himſelfe, as Chriſt is pure. So the vnſanctified man, when he would doe euill and dares not, is toſſed and tumbled from place to place; now thinking of one thing, now of another, wiſhing to follow his owne inclinations, but wanting boldneſſe; and if he doe any thing to helpe himſelfe, it is to get him into ſome company, that perhaps may eaſe him awhile. But the ſanctified, when he finds this diſtraction of his will, vſually ſeekes out ſome ſecret place; tels himſelfe of Gods commandement, of Gods loue, of Chriſts ſuffering for him; asking himſelfe if he can finde in his heart ſo much to offend ſo good a Father, ſo perfect a Sauiour: and then falling downe, telleth the Lord how wicked he findes himſelfe, what foule deſires are ſtirred in him, and how weake he is to make reſiſtance; hee beſeecheth God to pull out this pricke of his fleſh, to ſtrengthen him againſt theſe wicked deſires, and to eſtabliſh his heart in a ſincere purpoſe of obedience, by his holy ſpirit, and ſo riſeth vp confirmed. Thus (I ſay) he doth vſually and ordinarily, though ſometimes the ſuddenneſſe of occaſions hinders him that he cannot; and ſometimes his owne neglect of duty hath ſo eſtranged him, that he findes no power ſo to doe: in which laſt caſe he is often foyled, in the former not ſo often. Laſtly, the conſcience, if it take the foyle once or twice, is benummed and ſilenced. Sometimes it ſuffers it's mouth to bee cleane ſtopped by ſome idle ſhift and vayne diſtinction, which the wit (that in many men is too good for their conſcience) hath

hath inuented for the iuſtification of euill: and after ſome ſuch paultry defence or Apologie, a man is ſuffered to ſinne freely enough. But if the thing bee neuer ſo vniuſtifiable, yet after two or three times doing it, the heart is hardened, the naturall conſcience put to ſilence; and a mans checkes grow faint, or none at all, vntill ſome croſſe come, or ſome immediate hand of God to ſet it on working againe. For why? the vnſanctified man, as hee did not beg grace to hold him vp before his ſinne; ſo neither after, hath any heart to goe and confeſſe it, and craue the ſpirit of repentance; but either lets it paſſe, or falls to extenuate and excuſe it, vnleſſe (perhaps) it grow deſperate, as in *Iudas*. But now the ſanctification of the wil, doth ſtill get the victory, though it may receiue a foyle. It will not be put downe; it will not be vanquiſhed: yea, euery later time of offending, it is more vehement in it's oppoſition than before: at leaſt ſo farre as to make a man appeare more vile and abominable to himſelfe. So it brings him into Gods preſence againe ſooner or later, and makes him ſay; Lord I haue done exceeding fooliſhly: but ah, doe away the ſinne of thy ſeruant, for thy Sonnes ſake; and Lord (through thy grace) help me, that hereafter I may offend no more. Thus commonly hee doth quickly renue his repentance, and the ſpirit wins the field of the fleſh; though it were ſomewhat diſaduantaged, and made to recoyle backe at firſt. For ſtronger is the ſpirit that is in vs, than that, that is in the world: grace is alwayes in concluſion more auayleable than naturall corruption. Yea,

when Gods children are moſt deeply caſt (through preſumption of ſinning) into the ſownes of deadnes, ſecurity, and vnconſcionablenes; yet then ſtil they heare a voyce behind them ſaying, This is the way, walke in it. Then the ſanctification of the will ſhewes it ſelfe, in many motions and riſings againſt the euils that they doe, and by renewing in them the purpoſes of amendment; though theſe purpoſes, perhaps (in caſe of great preuayling of corruption) be ſo weake and feeble, that they bee not put in practice, any thing thorowly, till God ariſe to weaken corruption, and to ſtrengthen grace: and than he weeps, and prayes, and recouers himſelfe, reſoluing to ſinne ſo no more, and ſtanding to his reſolutions. And ſo fareth a poore Chriſtian within himſelfe. There is a ciuill warre in his very boſome, and his bowels be ſometimes little leſſe than rent aſunder with inteſtine diſcord betwixt himſelfe and himſelfe. Hee is no longer one, but two men, the old and the new; deadly enemies, dwelling both in one roome. Hee findes two lawes in his heart, the law of his fleſh, and the law of the ſpirit; that drawing him captiue to ſin, and this helping him out of that captiuity. Hee ſerues God in one part of his will, and ſinne in the other (not meaning this laſt of ſuch a ſeruing of ſinne as was before his new birth, but ſome kind of ſeruing, euen a doing of that ſometimes that ſinne doth perſwade, though vnwillingly and againſt the haire). Neither yet is this all; for as within he is thus perplexed; ſo can he not long be free from diſquietment without.

The

3. *The world.*

The third enemy ſtands vp quickly, and that is the world, euen the whole ſociety of men vnſanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once ſome glimpſe of Gods image ſhineth in him, then all his carnall friends perceiuing it, turne foes; and oftentimes his brethren, ſiſters, father, mother, yea husband or wife, and ſuch as are neareſt to him in bands of nature, doe proue his moſt eager aduerſaries: they mocke him, they deride him, they thinke and call him a foole; they ſay he is either proud, or ſtout, or mad, or all. After a while alſo come ſlanders, as it were ſtronger and ſharper weapons: then (if the times will giue leaue) his enemies growing in rage, as he growes in goodneſſe, he meetes often with impriſonment, loſſe of goods, baniſhment, and euen death it ſelfe, and ſometimes a cruell death. So the world tries what ſhee can doe by violence, if that may ſeeme the fitteſt courſe of pulling him backe againe into her ſocietie: but if the caſe be ſuch, that that way ſeeme not at firſt ſo plauſible, the world aſſaults with ſtrong allurements; his friends and neighbours will perſwade him to returne to bee himſelfe againe, hee ſhall haue large offers of friendſhip, and of gaine: Many entreaties, many promiſes, many aſſurances, and many performances of good turnes, as ſtrong baits, are held out before him, to diuert him from the wayes of godlineſſe. And theſe fayrer aſſaults often hurt him much more, than the more violent; but yet ſtill his faith is his victory, by which he ouercomes the world. The aſſurance that hee

findes in himselfe of Gods eternall loue, and the sweete effects thereof makes him to disdaine these sugred allurements, and to stand strong against those bitter encounters; flatter they, or frowne they; doe him good, or doe him euill, still he holds himselfe to this conclusion, he will not leaue God, to cleaue vnto the world againe. Thus you see how the regenerate man is layd too, on euery hand, within, without, on euery side. There is no day in a yeere, nor houre in a day; nay verily, scarce any minute in an houre, wherein some one or other of these his backe friends, doth not striue to doe him a spight. The worst enemy is within himselfe, the next is the diuell, and the world the least. These welcome him in this manner into the Citie of God. Thus they entertaine him into the society of Christs mysticall body. But in all these things he is an excellent conquerour, yea verily more than a conquerour, through him that hath loued him: for he is out of all danger, of euer being quite ouercome. Wherefore notwithstanding all the trouble of this first effect of grace; the second will follow the first, and that is, a good conuersation. A man would imagine, that the forenamed incumbrances should so farre discourage his heart, to whom they befell, as to take from him all boldnesse, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same spirit, that at first regenerated him. But by vertue of that diuine assistance, it comes to passe quite contrary: for those enemies doe but quicken and further his proceedings

2, *A good life.*

proceedings in goodneſſe; and in ſpight of them all, let earth and hell and his owne heart, doe the worſt that euer they can, he is able to liue godly in Chriſt Ieſus. Hee is enabled both to leaue euill, and to doe good (for both theſe parts of a good life muſt be had, or elſe indeed the life is not good) and that in a good meaſure and quantity, and farre better than euer he could do, in former times. Indeed he doth neuer ſatisfie himſelfe in this matter, but alwayes falleth farre ſhorter than his owne deſires aſpire vnto: but were the former luſts of his ignorance, compared to that his preſent behauiour, a blind man might perceiue the difference to be exceeding great. For as to the firſt part of a good life, which ſtands in leauing off wickedneſſe, he commeth ſo farre; not, as to be quite free from all ſinne (ah this life were a little heauen vnto him, if he could once attaine to ſuch freedome): but indeed he cannot attaine it here; for in many things (ah that word many is too true a word) I ſay in many things wee ſinne all; and they bee quite beſides their Chriſtian wits, that imagine once repenting, to be ſufficient for a Chriſtian man, in all his life: but yet ſo farre he comes, as to forſake the ordinary practiſe of groſſe ſinnes, and the allowance of all knowne and vehemently ſuſpected ſins. So ſoone as euer a Chriſtian is truly regenerate, ſo ſoone he ceaſeth to make a trade of ſinning. Hee that is borne of God, ſinneth not, neither can ſin, in this manner. He may ſlip into faults of groſſe nature, once, twice, many times (ſinne cleauing ſo faſt vnto him as it doth); but ſtill it is not his vſuall

practiſe ſo to tranſgreſſe. For in truth, now ſinne is become vnnaturall to him, and as contrarie to the life of grace beſtowed vpon him, as poyſon is contrary to his naturall life; and as bitter things are to his taſte, and harſh ſounds vnto his eare. Wherefore his ſoule riſeth againſt it, and hee doth much more frequently ouercome the tentations by reſiſtance, than is ouercome of them. Sinnes, I meane groſſe and grieuous ſinnes, are to him as deadly wounds to his body, which ſometimes (as a man in a frenzie) he is drawne to giue himſelfe, but vſually he doth not ſo. And when he doth ſo, the manner is exceedingly different from his former courſe. Then he committed it with greedineſſe: now with great and continuall reluctation. Then he kept in himſelfe a purpoſe of ſinning (if he could) for feare of ſhame or danger: now his heart ſtands conſtantly reſolute not to ſinne. Then hee followed after the occaſions of ſinning; now hee flies farre from them. Then he ſhifted, and excuſed himſelfe, hauing committed ſinne: now hee becomes a moſt bitter and ſeuere cenſurer of himſelfe for ſinne, if he do commit it. Hauing falne, he riſeth againe, and with anger indites and arraignes himſelfe before the Lords tribunall. There he poureth forth many bitter lamentations, and could almoſt find in his heart to throw himſelfe downe to very hell for it. He thunders out againſt his owne heart, all the bitter curſes and threatnings of the Law; and is euen almoſt willing, that God ſhould euen damne him for it, but that he hopeth for his mercy ſake, he will not ſo doe. And ſuch is his

his freedome from groſſe ſinnes, that are againſt the plaine light of nature, or expreſſe words of the Law, and wherein the members of the body are giuen as weapons of vnrighteouſneſſe. Hee falls into them, if at all, yet ſeldome, and ſeldomer and ſeldomer, with an horrible ſtrife, with great anxietie, with little or no content; and with a moſt vehement condemning of himſelfe before the face of God in ſecret afterwards. Thus vnleſſe (perhaps) he be caſt into a ſwoune for a time, and cannot yet riſe againe: which if he be, he fares all that while, as a man that hath a thorne in his eye, or a wound in his ſides, neuer at reſt, neuer quiet, filled with bitter and intollerable anguiſh, and full of wofull and continuall complaynts. For ſtill hee heareth the voyce behind him ſounding in his eares, and ſaying, this is not the way. And ſtill the annoynting that he hath receiued, doth ſo preſerue him, that he cannot ſinne; meaning, giue himſelfe ouer to a ſetled reſolution or practiſe of ſinne. And yet further, for ſinnes of a leſſe grieuous nature, euill motions, ſudden paſſions, dulneſſe and diſtractions in good things (and the like), God knowes, and he knowes, that he commits ful many of them. But alwaies he is ſo vpright with God, that he allowes them not. He doth not extenuate them, hee doth not ſhift them off with a piſh, hee doth not runne ouer them as matters of nothing, he doth not let them paſſe vnobſerued and vnregarded, as in former time, and as it is with vnſanctified men. But they be vnto him matter of conſtant and daily ſorrow, and ſhame, and humiliation. He confeſſeth them

them dayly, he prayes against them dayly, and he is continually in a quarrell with himselfe, because he cannot be so free from them as he desireth. So it comes to passe, that he purgeth himselfe as Christ is pure, so farre preuayling against these sinnes, that he commits fewer of them, and commits them seldomer, and sees them with more dislike of himselfe, and growes by them more meane and base in his owne eyes, and is made by them more carefull to sue vnto the Lord Iesus, and to take more stedfast hold of his merits. So hee casteth off the old man, as concerning the conuersation in time past, and that euen out of his new nature; not moued thereto by reward, or punishment, either alone or principally, but by a kinde of naturall working of grace in him (but indeed it is a supernaturall nature poured into him from aboue) by which it comes to passe, that as Saint *Iohn* sayth, he cannot sinne, he knowes not how to worke wickednesse, hee cannot find in his heart to bee a slaue to sinne any longer. Company or no company, seene of men or not seene, danger or no danger, shame or no shame, punishment or no punishment, still he is auerse from sinne in his regenerate part; he wills not to doe it, he shunneth it, he bewayleth it, one or both: that so it may be manifestly seene, there is a contrariety betwixt his very soule and all sinnes, that hee knoweth to bee sinnes. And for those that are not knowne to him, hee is not ignorant of them, because he will not know them, with neglect of the meanes of knowing, or with a wilfull resistance of them: but alone because hee cannot know

know them, either for want of meanes to know, or capacity to conceiue of, or light to see the truth offered. He doth not wink with his eyes, he doth not set himself to find out shifts, to bury the light that beginneth to appeare, and to hold down the truth in vnrighteousnes, striuing not to know sinne, because he would not leaue it; and out of a purpose to practise it, for the profit or pleasure of it, still labouring to haue somewhat to say in it's defence, and to elude and shift off, whatsoeuer may be sayd against it: but he is willing to know, desirous and ready to yeald; and when the light begins to shine within, hee quickly opens his eyes to behold the same; and if he suspect it, he looks more narrowly into it, with a sincere purpose of being conuinced, if the truth appeare vnto him. And this is the first part of a good life. The second, and as necessary as the first, is doing of good, wherin he is carefull to exercise himselfe; & though all be not alike fruitful, yet euery regenerate man is fruitfull in some degree. The life of grace hath it's gracious effects, as well as the life of nature it's naturall: and hee that hath the former, is as kindly and freely carried to the one, as he that hath the life of nature, to the other. By the supernaturall life of God that is in the sanctified man, it is natural to him, to speak to God in prayer, to heare from God in the Word, to cõfer with God in holy meditations. Wherfore these things he findes himselfe inwardly moued vnto, and hee cannot chuse but bee constant in them. If at any time his wicked flesh hinder him from them (as sickneſſe makes a man somtimes that

hee cannot eate his meate), then doth hee feele as ſenſible a miſſe of them, euen as of his meales; and he could be as well without foode, as without theſe exerciſes: for in truth they are the foode of his ſoule, and hee reliſheth them as foode, though ſometimes leſſe than at other times, as the diſeaſes of his ſoule grow more or leſſe within him. Further: mercy, iuſtice, liberallitie, truth, diligence, and other vertues, are now naturall vnto him as well as religion. He takes comfort in doing the duties thereof, and makes conſcience of doing them, as hee hath occaſion. Indeed ſometimes hee findes a great loathneſſe and backewardneſſe, as a man that is lame, limps, and goes ſoftly and with paine; but yet hee goes, and hee muſt needs goe, and for all the loathneſſe, hee cannot bee well vnleſſe hee addreſſe himſelfe vnto them. Often hee hath little mind to pray, and do other religious duties; but then alacke, he findes himſelfe (as wee ſay for the body) not well at eaſe, and he hath ſomething within him, that puts him forward, that preſſeth and vrgeth him, and cauſeth that he muſt doe them, though with much weakeneſſe, and reſiſtance of his fleſhly heart; for in part it is ſtill fleſhly. If hee haue neglected a worke of mercy, he is not well after it, and he is inwardly grieeued for it, and reſolues to take the opportunity better next time. If hee haue not followed his calling diligently, he is vexed at heart to thinke of it; and that day is a day of little comfort, that night a night of little reſt vnto him. So, if hee haue omitted admonitions, exhortations, good confe-

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rence, or any other part of good life. Not alone one, but all good duties, both of the firſt and ſecond Table, (ſo far as his knowledge extendeth) begin to bee to him naturall and familiar. Hee takes a ſecret and a ſweet delight in doing them, and he findes himſelfe exceedingly diſcontented with himſelfe, if hee doe them not; and therefore commonly though he come farre ſhort of what he would and ſhould, yet there is no day without a line; ſome or other good worke hee doth dayly, herein indeede exceeding all that himſelfe was able to doe before, or that vnſanctified men can attaine to; that what he doth, hee doth it, becauſe God would haue him doe it; and his heart doth often actually incline it ſelfe to the will of God, and moue it ſelfe to the duties, with minding it ſelf of the good pleaſure of God. It is not company, it is not applauſe, nor credit, nor gaine, which ſwayes him; if all theſe things were away; yea if all theſe things were againſt him, yet hee would doe good: for hee knowes, that Gods will is his guide, and that is the thing he deſireth to accompliſh in his very ſoule. And further, though he be like a young Artificer, that vſeth his tooles ſomewhat vnskilfully, and doth his buſineſſe ſomewhat bunglingly; yet the Scriptures, the word of God, they bee his line and his leuell, and according to the direction, either ſpeciall, or generall, which he receiueth from them, hee ſtriueth to frame his life and actions. So is the true Conuert godly in life; groſſe ſinnes vſually he commits not; the ſmalleſt knowne ſinnes he euer diſ-alloweth, condemneth,

confeſſeth before God in ſecret; and ſuſpected ſinnes hee labours to know, and for feare auoydeth; and vnknowne ſinnes hee is ready and willing to know. All and all manner of good duties (though ſome hee findes more hard and difficult, and himſelfe more backward vnto them, yet I ſay, all, and all manner of good duties) hee reſolueth to doe, and ſtriueth to doe; and either doth them, or is afterwards very angry with himſelfe, for not hauing done them; ſo that his life is to his owne feeling, but a very death, if he finde it to haue been vnprofitable: and which is much to bee marked, hee is heartily glad to ſee that others can doe the good that he cannot, or can do it better than himſelfe. So you haue the ſecond effect of Regeneration.

3. *Knowledge of this good eſtate.*

The third followes, and that is a knowledge of this his good eſtate. The man regenerate; vnderſtands himſelfe to be regenerate, as the man that liueth and walketh, that he liueth and walketh. So S. *Iohn* tels vs plainly, *wee know that wee are tranſlated from death to life.* Lo, I ſay, an aſſured word of knowing, vſed by the Apoſtle. But how knowes hee it? euen by a moſt infallible knowledge, grounded vpon the perceiuing of the effects of a ſpirituall life: as he knowes, that hee is a liuing man, and not a carkaſſe, by feeling in himſelfe the manifeſt effects of this common life. For in very truth, ſpirituall life can no more be hidden, than naturall. Can that admirable change, that cumberſome combat, that ſo-far from former-times-differing life, be found in a man, and he not know of it? Can a blind

1. Ioh. 3. 14.

blind man become ſeeing, and he not know it? Can a deafe man heare, a lame man go, a ſicke man become whole, a dead man liue, and not know of theſe alterations in themſelues? It is vtterly impoſſible, that ſuch things ſhould be hidden from him in whom they be: and the taking away of blindnes, deafnes, dumbnes, lamenes, death, from the ſoule, is to him in whom it is, no leſſe manifeſt and euident, than the remouing of theſe bodily infirmities. And therefore S. *Iohn* ſaith, *I write vnto you babes, becauſe you haue knowne the Father*, meaning with a knowledge of acquaintance, whereby they conceiue him to be their father; ſuch as little children (to whom he alludeth) haue of their fathers and mothers that they be theirs. In truth the Chriſtian man finds in himſelfe, ſomething within him, ſealing him vp to life: he hath an earneſt penny that makes the bargaine ſure betwixt the Lord and his ſoule. He cannot but call God Father, and often (though not alwaies) in calling him ſo, hee euen feeles him ſo alſo. Hee hath an inward and a ſure certificate of his reconciliation with his diſpleaſed Lord. And if doubts doe ariſe (as I told you before that they would, and that right often, and very troubleſomly: for the diuel wil caſt them in, thick and threefold, and with great violence) theſe his very doubtings driue him to his father to bee reſolued of his doubts; by which meanes it comes to paſſe, that as a truth is much cleared, by making and anſwering obiections, ſo his aſſurance is confirmed by theſe doubts. Indeed an infant at firſt, hath not ſo much

1. Ioh. 2. 13.

much knowledge, or vſe of reaſon, as to conceiue of his owne life; but when ſome daies are paſt, and himſelfe becomes ſtronger, then doth hee well enough know that he liueth: ſo in the infancy of regeneration, the regenerate can ſcarſe tell that hee is regenerate; but hauing a little growne forward in a good life, hee findeth his caſe plaine enough, and wants not this aſſurance, though hee be incumbred with many doubtings. Yea, when hee ſtands at the weakeſt, and doth moſt complaine for want of this aſſurance, yet euen at that time, he neither accounts it impoſſible, nor yet needles to haue it; but deſireth it with the ſtrongeſt of his deſiers, and is troubled for want of it, more than for want of any other thing: and the feeling that he hath it not, ſerueth but to quicken his care of ſeeking it, and to make him ſeeke ſoundly, that hee may not be deceiued with falſe imaginations about it. Sometimes alſo it fals out that a fit of Melancholy poſſeſſeth a growne man ſo ſtrongly, that hee imagins himſelfe no better than a dead man: but then the actions of life performed by him, do put the matter out of queſtion, amongſt others that haue life; and the ſame actions at laſt, perſwade himſelfe alſo that he liueth. Euen ſo a man borne againe, and well growne in the life of Grace, through ſtrength of tentation, may be ſo farre troubled, as to make a great doubt, whether he liue the life of grace yea or no: yet euen at that very time ſome operations thereof are ſo manifeſt in him, that other ſanctified men (with whom hee conuerſeth) doe well perceiue this doubting of his

to

to be cauſeleſſe; and at length alſo himſelfe by feeling the troubleſomneſſe of this feare, and by ſtriuing againſt it, doth euidently finde, that hee iudged falſely of his owne caſe, and ſo returneth to enioy his aſſurance againe. Yea, ſometimes a liuing man by ſome wound receiued, or by ſome inward diſtemperature, is caſt into a deadly ſwoun, neither feeling life, nor giuing any great ſignes of it: but after awhile, by rubbing and the like meanes, he is reſtored to the vſe, and to the feeling of life: So a regenerate man being ouercome by ſome tentation, and hauing runne into ſome ſwoune, doth lie almoſt like a man dead in ſinnes and treſpaſſes; but after ſome checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reuiued out of that ſwoune, and begins to ſhew foorth the effects of grace; and withall, with comfort to feele and vnderſtand the ſame. Wherefore it is manifeſt, that the knowledge of a mans being regenerate, is a neceſſarie effect of regeneration, and which fayleth not, out of the forenamed caſes, and after ſome time, to reueale it ſelfe. Hence it is, that the regenerate man wonders at no kinde of men more, than at them which will needs hold, that the matter of ones being truly ſanctified is ſo extremely ambiguous, as that by reaſon of the deceitfulneſſe of mans heart, it ſhould bee impoſſible for any man, infallibly to know himſelfe to bee in the ſtate of grace. Hee counts this is as abſurd, as if a man ſhould ſay, that becauſe an image may bee made and painted ſo like a liuing man, and that withall, fits of melancholy,

lancholy, and ſwounes are of ſo ſtrong a working in men; therefore it ſhould bee impoſſible for any man to know vſually and infallibly, that himſelfe is a liuing man. He perceiues that ſuch men ſpeake thus alone, becauſe they talke of theſe poynts barely by rote (as they ſay) and by meere ſpeculation. For he hauing knowne the powerfull worke-ing of Gods ſpirit, knoweth well enough that hee hath found it; and knowes that hauing it, it will make it ſelfe ſo euident, that after a little while it will be knowne; and when hee wants it, hee findes himſelfe not driuen to deny the poſſibilitie or neceſſitie of knowing it; but alone to bee grieued, and to condemne himſelfe that hee doth not get that, which is both poſſible and neceſſary to bee gotten. He finds alſo, that though, after his committing of ſome kindes of ſinnes, this his aſſurance that he is Gods childe, is very much enfeebled; yet there is a ſecret and ſtrong worke of grace, inwardly mouing him, inuiting him, leading him by the hand; and little leſſe than with a kinde of ſweet and gentle violence, drawing him to goe to God and confeſſe his ſinne, crauing mercy, purpoſing amendment, and caſting himſelfe vpon Chriſt for acceptance: that now hee cannot but ſay within himſelfe, ſure here is life, though before the matter were called into doubt. Yea he findeth the ſpirit of adoption, dictating vnto him the name of Father, in this caſe, and making him bold ſo to call God, and to crie vnto him, till at length hee perceiue by manifeſt ſignes, that he is indeed a Father vnto him. Yea verily, to the Chriſtian man, this

this knowledge of God is ſo rich and precious a iewell, that he makes more account of it, than of a thouſand worlds, and a thouſand liues. Wherefore of (almoſt) all errors concerning mans condition, hee can with leaſt patience brooke their (to him being made in caſe to diſcerne it) moſt palpable fancy (of which I ſpake before), that thinke it impoſſible to attaine a ſure knowledge and infallible, that one is the child of God, or knowes himſelf to be Gods by regeneration and adoption. Take away his life then, take away his being. The world is worſe then a priſon and a dungeon to him, if the light of this knowledge be taken away: he can haue no quiet in himſelfe, no comfort in any thing elſe without this knowledge; he perceiues that this is the greateſt confirmation of his ſoule, in an holy life, that he knowes himſelfe to be begotten againe by the ſeed of immortality, to a liuely hope, and to an immortall inheritance. This knowledge therefore is ſo neceſſary vnto him, that hee cannot liue without it: and hence it is that hee no longer enioyes himſelfe than he retaynes it. And ſo much for the third effect of regeneration. The fourth, and (of thoſe that I purpoſe to ſpeake of) the laſt effect followeth. That is growth. As a naturall life, ſo likewiſe a ſpirituall, by degrees encreaſeth and waxeth ſtronger and ſtronger, approching neerer to perfection; and that with a proportionable and ſutable encreaſe of euery part and member, as I may call it, of the new man. For though in ſome parts he may be weaker than in others; yet in thoſe weaker parts alſo, conſidering the weakneſſe, there is

4. *Growing in grace.*

is a growth correſpondent to the growing of other parts. All the branches that bring forth fruite
Ioh. 15. 2. in Chriſt the vine, the Father (the good husbandman) purgeth, that they may bring foorth more fruite; and in Chriſt all the body hauing nouriſhment miniſtred, and knit together, encreaſeth
Coloſ. 2. 19. with the encreaſe of God; and that alſo according to the effectuall working of euery part. A liuing member, of a liuing body, cannot (by the courſe of nature) but attract fit nouriture, and procure to it ſelfe a going forward in ſtature, till the ſtature be full and perfect. Doubtleſſe Chriſt is a liuing tree, his myſticall body a liuing body; wherefore the regenerate muſt needs bee growing. But this matter of growth doth ſtand in neede of a ſound explanation. Vnderſtand therefore that there is a double growth, one in greatneſſe, the other in goodneſſe; one in quantitie, the other in qualitie. So you may ſee a man from his birth, to 24. or 25. yeeres grow bigger and bigger, hee is higher and thicker, hath larger lims, and ſtronger ioynts; but from theſe yeeres vpward hee growes wiſer, ſager, more ſtable, more ſober, and better ſetled alſo in his bodily might. So an Apple from Spring to Midſommer or after, growes larger and larger in bigneſſe; from thence to the time of it's pulling, it growes pleaſanter and pleaſanter in taſte, and better and better reliſhed. Thus it is with a Chriſtian man: For a good ſpace of time, he doth ſenſibly encreaſe in knowing and leauing more ſinnes, and in knowing and doing more duties; this is to grow in bigneſſe: but after a good time ſpent in Chriſts

Christs schoole, and that there be but few new lessons (not aboue his forme, as it were) to be learnt, he conneiues ouer the old lessons againe, and gets them more perfectly by heart, and better vnderstood. Those sinnes hee leaueth, hee leaueth with more sincerities, with more rectified zeale, with more loue to God, with more detestation of sinne. Those duties likewise which hee performeth, hee performeth more aduisedly, more resolutely, more humbly, more soundly, and with a more entire bending of his soule to the glory of God in them, than before: This is his growing in goodnesse and in ripenesse. And alwayes in this later kinde of growth a Christian man stands so affected, that he doth most of all quarrell with himselfe for not growing, when hee growes most of all. Yea his slips into some grosse faults (and it may bee also sometimes too too thicke) doe further this his growth ordinarily; so that he neuer growes faster and better, than after the time that some falles haue discouered vnto him his badnesse: for then he growes in humilitie, in hatred of himselfe, in suspition of his owne frailtie; whereby he is made capable of a profitable growing in all vertues, till at length this become his excellencie, that the better he is, the meaner he is in his owne eyes; and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the slowneſse of his proceedings. But now it must bee further conceiued, that this growth hath his stops, stayes, hinderances, intermissions; and those also somtimes euen some long

long ſpace of time together, euen for moneths and yeares, as is to be ſeene in *Dauid*, *Solomon*, *Aſa*, *Vzziah*, and others. For as in naturall life, the child may grow till it be twentie, or more yeares old, and then fall into a dangerous fit of ſickneſſe, as an ague, or the like; which ſhall caſt him vpon his bed, and make his cheekes pale and wan, his legges quaking and feeble, his ſtomacke naught, and quite turned away from almoſt all foode, his whole body fainte and powerleſſe; ſo that hee can neither ſtand nor goe, nor ſcarce ſpeake or moue himſelfe, but euen lye at poynt of death: Euen ſo alſo in the life of grace there bee Agues, there bee diſeaſes, there be ſickneſſes, into which a Chriſtian man (euen now (it may be) come to ſo much ripeneſſe, as this life will beare), doth ſuddenly ſometimes, but moſt times by degrees fall headlong, and almoſt dyes, though quite to dye it bee impoſſible. Now if you ſpeake of his growing, hee doth but grow backeward; euen as a ſicke man growes weaker and weaker, after ſickeneſſe hath ſeized vpon him. Theſe diſeaſes grow for the moſt part from the comming in of promotion and wealth, and the pleaſures and vanities that moſt commonly come in with them; that wee may ſee how dangerous the goods and greatneſſe of this world bee to a Chriſtian ſoule, that cannot ſoundly digeſt and concoct them. Or elſe, they ariſe from the poyſonfull infection of ſome euill companion or other, to whom a man hath by ſome occaſion fooliſhly linked himſelfe in familiaritie. In truth moſt times ſurfetting breedes ſpiri-

tuall

tuall ſickneſſe. From the exceſſiue loue, and liking, and vſing, and enioying of earthly things, and from a conceit of ones owne being better and ſafer for their abundance, a man comes to be leſſe ſatisfied in God, and in holy duties; & to haue leſſe minde to thinke & muſe of heauen, & the graces of Gods Spirit, the practiſing of which is the way to come to heauen. So there is a ſtoppage and obſtruction in the ſoule, and hence ſo ſenſible a decay of ſpirituall ſtrength; till a man fall to heape more than one or two groſſe ſinnes (and ſometimes preſumptuous), one vpon the necke of another, and ſometimes to lie long in them, before he can ſee to reforme them, or ſoundly renew his repentance for them; the one hardning his heart, and blinding his minde ſo, that the other following can ſcarce bee ſeene or felt. Thus there is wrought a ſtrange decay of the power of godlyneſſe, euen in a true regenerate man, by the encreaſe of his outward eſtate: for hee was a ſanctified man, that prayed God not to giue him riches, leſt himſelfe being full, ſhould deny God, and ſay, Who is the Lord? And ſometimes alſo on the contrary, euen hard and ſharpe afflictions do bring a decay of ſanctification. The anguiſh of a croſſe may breed impatiency, diſtruſt, lying, vſing of baſe ſhifts, and twenty diſorders in a regenerate mans life; inſomuch, that hee may be drawne to very groſſe and ſinfull practiſes. But when the poore Chriſtian ſoule is either of theſe wayes diſeaſed, or any other like to them; O, then he fareth like to a ſicke man indeed, he feeles his diſeaſe, with exceeding Prou. 30. 9.

ding great paine. It makes him groane, and cry out many a time, he is weary, full weary of ſuch an eſtate. Nō man is more tired with a burning fit of an ague, than he with theſe fits. Reſt, comfort, quiet he can get none. Indeed the diuell and the world (in ſome caſes) doe as friends vſe to doe in caſe of ſickneſſe. They bring likely conſerued Plums or Marmelade, or ſome ſuch like ſweete meate, which the poore ſicke man takes indeed, becauſe they will haue it ſo that are about him: but alas, they doe but clamme his mouth, and hee findes their very ſweetneſſe bitter and troubleſome: So the diuell and the world, and the fleſh, offer to the Chriſtian ſoule, the pleaſures, and profits of this world, as it were ſweet meates, and hee willing to finde eaſe in any thing, ſeekes if there it may bee had: but alas he finds it not, hee cannot reliſh theſe pleaſures, hee hath ſmall comfort in theſe profits; this credit is a drie credit vnto him, his heart will not reliſh ſuch things as theſe; but ſtill he toſſeth and tumbleth, finding no reſt in his eſtate, nor perhaps power to get out of it: for it may bee, hee cannot bring himſelfe to pray at all, as *Dauid* could not; for he ſaith of himſelfe, that hee held his peace: or if he doe, it is too coldly and faintly to remoue ſo mortall a ſickeneſſe. But ſtill as the ſame *Dauid* alſo confeſſeth of himſelfe, he roareth and cryeth out all the day long (I cannot but bee fully perſwaded, that there he deſcribes his eſtate in the interim betwixt his ſinne, and his earneſt repentance, for ſome feeble offers to repentance perhaps hee might haue before), and ſo now his

Pſal.32.3.

caſe

caſe is a very reſtleſſe and diſeaſefull caſe. *Salomon* (the man that of all Gods ſicke children, I think, by ſurfeiting caught the foreſt ſickneſſe) ſhall witneſſe this. He wanted no ſweet meats, but they cloyd him in ſtead of comforting him; hee profeſſeth of them all, that he found them meere vanity and vexation of ſpirit. So when a Chriſtian lyes vnder theſe ſpirituall diſeaſes, all his outward comforts are but euen vexation of ſpirit vnto him. When he hath thus almoſt wounded and killed himſelfe, Oh how hee ſmarts and bleedes, and is troubled! Indeede he ſtill (perhaps) is carryed after the vanities of the world, ſinne hauing now ſo very much preuayled againſt him, that hee wants power to with-draw himſelfe and to goe backe; but yet full many a time hee ſighes, and groanes, and lookes towards God, and towards the ſpirituall reſt of his former life, and hee finds a very bitter, bitter heart. Hee is in very great extremity, and it is euen a pang of death for him to remember, how the caſe ſtood with him once, and how it is now. And in very truth, were hee let alone in this caſe, his ſoule would periſh; the life of grace would die, and he would prooue his diſeaſe mortall. But, Ah hee hath a good Father, who is alſo a good phyſition, who finding his diſeaſe grow mortall (and that the admonitions of the Word in publike will not reforme him, and that the voyce of the ſpirit behind him, is now too weake to be heard by him, though ſtill it ceaſe not to checke him, and to call vpon him, and to make him ſometimes purpoſe to returne againe from this put-ſtaying), doth now like

like a good and wiſe practitioner, adminiſter ſome ſuch phiſicke as ſhall ſerue the turne. Some potion of a bitter croſſe, which the ſpirit ſhall worke withall to make it effectuall, is put into his hand to drinke it: or ſome ſore tentation of Satan, or ſome horrible feare of heart, which opens theſe ſtoppages, purgeth out theſe humours, reuiueth his ſoule; and then wofully moſt wofully, he cries out of himſelf, laments his exceeding folly, goes to God, hartily confeſſing his ſinnes, and with all rigor paſſing ſentence vpon himſelfe for the ſame; and ſo continues to mourne and cry, and begge mercy till hee finde it; and then ſtriues to make amends for his former not growing, by growing ſo much the faſter for it now. So he is recouered, and continues to the end; for totally or finally fall away by ſinne, he cannot, becauſe the annoynting of the ſpirit preſerueth him; till he bee rayſed vp at the laſt day, Chriſt will not ceaſe keeping him: yea to ſaluation is he kept, by the power of that great God that hath adopted him to himſelfe for a ſonne: and this ſpirituall life giuen in regeneration, indeed becomes an eternall life; ſicke he may be, dye he cannot.

## CHAP. VI.

*Shewing the principall graces, which by Regeneration are begotten in the ſoule.*

AND ſo much for the fourth effect of Regeneration, and for three of thoſe things, I promiſed

miſed to ſpeake of: I goe on now to the fourth and laſt poynt, *viz.* to make knowne vnto you the principall graces that ſhewe themſelues in the regenerate man; and by hauing of which (ſeeing by nature he had them not) hee deſerueth to be intitled a new creature. Theſe are in all the powers of his ſoule. For as I ſayd before, holineſſe is infuſed into his whole man. Firſt, in the principall faculties: vnderſtanding, conſcience, and will. Secondly, in the inferiour powers: thinking-power, memorie and affections; of which let vs ſpeake in order (but briefly). Firſt then the vnderſtanding of the regenerate is perfected with two moſt excellent and beautifull graces; knowledge, and faith. Knowledge, I ſay, firſt of God, then of himſelfe; out of which ſpringeth humilitie as a proper effect of both. Hee perceiueth a new light ſhining within him, inabling him to conceiue with a very ſtedfaſt apprehenſion (not with a wauering, wandring, doubtfull, confuſed fancy, as that was which he had before) that there is a God, an eternall and infinite eſſence; his maker, and the maker of all things, moſt wiſe, moſt mighty, moſt true, moſt righteous, moſt mercifull, moſt holy, hating ſinne with a perfect hatred, and fully bent to puniſh the impenitent ſinner with vn-utterable puniſhments; fully reſolued with all louing kindnes to accept of the penitent. And in one word euery way inconceiueably excellent, as being indeed the fountaine of all goodneſſe, the creator, preſeruer, gouernour of all things, the Father, the Son, the holy Ghoſt, as he hath reuealed himſelfe to his Church. The

4. *The principall graces in regenerationbeſtowed on the regenerate.*

1. *In his principall faculties.*

1 *In his vnderſtanding.*

brightneſſe of this light diſcouereth it ſelfe vpon his ſoule ſo effectually, that now hee ſtands vndoubtedly perſwaded of theſe things; which is alſo a principall cauſe of all other the good things, that are begun in him, and ſo is fulfilled in him the word of God, ſaying, *They ſhall all know me from the leaſt to the moſt*: and againe, *Righteous Father, the world hath not knowne thee, but theſe haue knowne that thou haſt ſent mee, and I haue made knowne thy name vnto them, and will make it knowne.* So it begins to be to them, *life eternall, to know the only true God, and him whom hee hath ſent Ieſus Chriſt.* Further, as it were a reflexe of this knowledge, followes an apprehenſion of himſelfe, as of a moſt meane, baſe, and contemptible thing (compared to God) in his very creation; for hee was made of duſt, and came of very nothing: but in this his corruption, which came afterwards, as a moſt loathſome vile and abominable creature; becauſe he is (now he findes it) full of wickedneſſe and extreamly ſinfull. So growes hee more and more to diſ-eſteeme himſelfe, and to haue himſelfe in no reputation; yea to bee vile and odious to himſelfe, and loathſome in his owne eyes; and by acknowledging his infinite baſeneſſe in compariſon of God, and Gods infinite excellencies in compariſon of him, hee is made truly humble. Secondly, faith is wrought in his minde (for this I conceiue to be the ſeate of it, for it is the vnderſtanding that muſt diduct particular concluſions from generall; and ſo make application of them, wherein conſiſts the very eſſence of faith), faith (I ſay) both in God, and

Heb. 8. 11. Ioh. 17. laſt.

Ioh. 17. 3.

and in the word of God. Faith in God, whereby hee is verily perſwaded that God is his God; being inabled in true and ſound manner, to apply to himſelfe the ſweet couenant of God, whereby the Lord hath made himſelfe one with him, hee can ſay with aſſurance of heart, *O Lord my God*: and; *the Lord is my Shepheard, and my Redeemer liueth.* For in truth, finding the liuely portraiture of the diuine nature in him, how ſhould hee but know his father by his image? and this aſſurance that God is his, and hee Gods, is to him the ſweeteſt thing in all the world; than to miſſe which, hee had rather chuſe to miſſe his very life and ſoule. The ſtronger it is, the more cheerefull and happy is hee; the weaker it is (as ſometimes it hath it's faintings), the leſſe liuely is he. There is alſo faith in the word of God to be ſeene in him: out of an experimentall feeling, and certainty of the truth of it, hee is vndoubtedly reſolued that it is from God; and that ſo, as hee is enabled to apply it to himſelfe in all the parts thereof. For hauing been to him, as *Paul* ſpeaketh, in power, it muſt needes alſo bee in much aſſurance. Before the word of God doth worke ſo mightily, to conuert the ſoule, a man may haue a confuſed opinion of it's being true, taken vp vpon truſt (becauſe in the places, and among the perſons, where hee hath receiued his education, it is ſo generally accounted); or elſe wrought by a common grace of illumination, inabling the minde to giue a light, weake, and infirme aſſent vnto it; but hee cannot bee throughly and infallibly reſolued of the truth thereof, nor

1. Theſ. 1. 5.

that it is from God: and therefore it is ſaid of the ſtony ground, that they beleeued indeede, but withall that the ſeede had no roote in them: they had a conceit, and a ſudden flaſhing apprehenſion, that ſure this doctrine muſt needs bee true, but they had no ſetled, well grounded, and eſtabliſhed aſſurance thereof. Onely when the word ſinketh thus into the bottome of the ſoule, and a man hath had ſo liuely experience of it's wonderfull and diuine working; hee makes no more queſtion whether it bee of God or no; than whether the Sunne ſhine, and whether that be foode that doth daily nouriſh his body. Wherefore by the inward operation of the ſpirit, and mighty efficacie of the word, being moſt effectually conuinced of it's diuinitie and truth, hee now makes care to apply it in all parts to himſelfe; he layes hold vpon the promiſes, threats, precepts; and makes particular vſe thereof to his owne heart, captiuating his reaſon, ſenſe and all, to the infallible certaintie and veritie thereof: for hee knowes that God is the author of it, ſeeing it hath begotten him againe to bee the childe of God. So is his vnderſtanding beautified with theſe two moſt admirable fruites of the ſpirit; by which alſo he attaineth (as the Scripture calleth it) a notable ſharpneſſe of wit, quickning him to the diſcerning of things ſpirituall and diuine, in ſuch manner and meaſure, as a man of farre better wit and more learning, but deſtitute of the ſame helpe, could not attaine vnto.

Luk. 8. 13.

Prou. 1. 4.

2. *In his conſcience.*

In the next place his conſcience is alſo quieted with peace, and inliued with conſcionableneſſe.

Whe-

Whether conſcience be a diſtinct facultie of the ſoule; or whether alone a particular act of the vnderſtanding reflecting vpon its ſelfe and its owne actions, with immediate reference to God, I hold it not very needfull to diſpute: but heere we will ſpeake of it, as of a ſpeciall faculty, by reaſon of the wonderfull power, that it is perceiued to haue in all the ſoule. Firſt then, I ſay, the conſcience of the regenerate proclaimes within him, an eſtabliſhed peace betwixt God and him. For the kingdome of God is peace, ſaith the Apoſtle *Paul*, and being iuſtified by faith, (which in nature goeth before this worke of regeneration, though in time they be conioined) we haue peace with God. Then in truth Chriſt fulfilleth his promiſe of leauing his peace with them; euen ſuch a peace as the world cannot take away from them; and this peace that paſſeth all vnderſtanding, is euen as a guard and a watch to keepe their whole ſoules in quietneſſe and ſafety, though in the world they meete with many troubles and diſquietments. Their conſcience (by this moſt ſweet grace) becommeth an admirable friend vnto them: It tels them from God, that he is reconciled vnto them; and being calmed from the former raging wherewith it was toſſed, it now makes vnto them (euen within to the eare of the ſoule) the moſt pleaſing muſicke, and the ſweeteſt melody that is to bee heard in all the world. It acquitteth, it excuſeth, and in the name and in the roome of God, it pronounceth abſolution. O vnſpeakable conſolation! This is the peculiar happineſſe of the ſanctified: they haue many

Rom. 14. 7.

Ioh. 14. 27.

times tranquillitie in their ſoules through this peace of their conſciences, which with a quiet countenance, and a ſtill voyce it doth publiſh within their hearts. And yet in the middeſt of this peace, their conſciences are not dead and ſleepy neither; but are ready in a friendly and louing manner to check and controll them, if at any time, in things knowne vnto them to be euill, they ſhall offend. A good man is ſo conſcionable, that hee can in no knowne thing ſwarue out of the way, but his conſcience will be telling him of it: Onely this is done in faire termes, not with outragious bitterneſſe driuing him from God, as in former times; but with kinde and yet earneſt expoſtulations, drawing him before God to confeſſe and
1. Sam. 24. 5. ſeeke pardon. Thus *Dauids* heart, that is, his conſcience ſmote him, when he had cut off the lap of *Sauls* garment. Thus his heart alſo ſmote him after the numbring of the people, and he went in before the Lord and ſayd, *I haue done exceeding fooliſhly, but do away the ſin of thy ſeruant.*
2. Sam. 24. 10. And though the conſcience (being too much put to it by the ſeruants of God in their folly) do waxe ſomewhat ſharpe; yet ſtill it keepeth this note of difference from the vnpurged conſcience, that it drawes them vnto God. So a good conſcience is both quiet, for it promiſeth forgiueneſſe; and withall wakefull, for it calls for duty inceſſantly, and ſteppeth out againſt euery confeſſed euill, yea againſt ſuſpected ones to.

3. *In his will.* In the third place, the will of the ſanctified man ſhewes it ſelfe to be holy, by two graces alſo planted

ted in it. Firſt, it is carryed vp to Godward. It longeth and thirſteth after the liuing God, ſo that it findeth nothing in heauen nor in earth comparable vnto him. It doth embrace him, and draw vnto him as vnto the chiefe, and (in a manner) the onely Good. The being, happineſſe, and felicity of God, is the thing that aboue all things, yea aboue his owne happineſſe hee deſireth; the fauour, loue, and grace of God next to that, aboue all other things. Let him enioy the light of Gods countenance, and let corne and wine go which way they will; hee is happy enough, in that God is happy and is his Father. So *Dauid* once, Whom haue I in heauen beſides thee, and whom in earth with thee? And in another place, All my bones ſhall cry, Lord who is like vnto thee! Now hee hath learned to place his felicitie in the liuing God. Now apprehending him as goodneſſe it ſelfe, hee vniteth himſelfe vnto him by a feruent act of his will, euen panting after him. Secondly, his will becommeth very flexible to the will of God. It begins to be made one with Gods will, and to be (as it were) carryed therein, like a ſtarre in it's proper orbe; or euen as a man in the chariot, wherein he hath ſeated himſelfe. His will begins to bee euen ſwallowed vp in the will of God, and to bee nothing but as God will haue it; which is the principall, and moſt inconceiueable happineſſe which hee findeth in this world. If it may appeare vnto him that God would haue ſuch a thing done, hee reſolues to doe it, ſay profit, pleaſure, and credit what they can to the contrary. Contrarily, if that

Pſal. 73. 25.

he perceiues the Lord of his life would not haue him to do ſuch a thing; his determination is that he will not doe it, though he be ſolicited with all the allurements of delight, commoditie, and aduancement. In truth, this free and firme diſpoſition of the will to doe the good, and auoyde the euill, which God enioyneth him, for Gods ſake; is the very heart and marrow of regeneration: and therefore there is nothing which a Chriſtian man more miſſeth, than the worke of his will this way, if it be hindred; and nothing in himſelfe which he doth enioy more, whileſt the motions of it are vn-interupted. An hearty and vnfained deſire to pleaſe God in all things, is the charecteriſticall note (as I may terme it) of the ſanctified. It is the moſt apparant, euident, ſenſible diſtinction betwixt him, and the ſafely-ſeeming ſanctified, the hypocrite. Wherefore it is of much importance to finde this grace in ones ſelfe. And ſo are the ſuperiour powers of the ſoule framed to the bleſſed image of God. The inferiour powers muſt needs follow the temper of the ſuperiour, and in them there reſteth the ſpirit of grace and glory, which adorneth them with the brightneſſe of excellent graces. First the thinking power (or imagination) is raiſed vp to God and the things of God. The Chriſtian man findes, that as hee is apt by nature to thinke on the King, or of his parents, or friends, or ſuch like thing; ſo by vertue of his new nature, he is of himſelfe moued to be taking occaſion, (very many times) to entertaine thoughts of God, and alwayes thoughts tending to magnifie him

2. *In the inferiour powers.*

1. *The thinking power.*

him within his ſoule. He is often ſtirring vp in his owne heart, motions tending to diſcouer vnto himſelfe the beauty and ſweetneſſe of God, his wiſedome, his power, his truth, his iuſtice, and other attributes; and withall alſo the admirable and inconceiueable excellency of heauen, and the ſurpaſſing glory and felicity of another life. There is ſome familiarity and louing acquaintance betwixt God, and the kingdom of God, and his imagination; and it is a great pleaſure and content to him, to conuerſe (as it were) with theſe things, in the cogitations of his minde, and to haue them dwell within him. Before, God was not in all his thoughts, as the Pſalmiſt ſpeaketh; but now contrarily, as the Pſalmiſt affirmeth of himſelfe, his meditation of God is ſweete: euery thing almoſt that hee ſees, ſerueth but to beget in him new formes of apprehending Gods excellency, which in truth ſhineth foorth moſt brightly in all theſe his workes. A man that knowes a rare ſecret and hidden treaſure, cannot but euer and anone haue the cogitation of it reuiuing it ſelfe within him: and the Chriſtian hauing the eye of his minde opened to know God, and to beleeue in him, ſees ſuch rich treaſures of wiſedome and goodneſſe in him, that his minde muſt needes be entertaining him within, by the imagination of theſe things. Wherefore not in ſolitarineſſe alone, but in company, the motiõs of his mind are aduanced towards heauen; and other things ſerue but as ladders to raiſe his ſoule thitherward. Hee is often, euen in the middeſt of other buſineſſes, digeſting in his minde, the excel-

Pſal. 10.4.

excellencies of God: and thinking with himſelfe, how good, how great, how wiſe is the Lord God; who hath done this, and this, and this! how excellent is his name through all the earth! how happy is he in the higheſt heauens, where hee hath founded the throne of his glory! yea, how bleſſed a Crowne hath he layd vp for them that feare him, and how plentifull a reward is reſerued for them! When he walketh abroad, and ſees Gods workes, and when he is imployed in other occaſions, he holdeth his inward comfortable conference with himſelfe about his God, and often hath his ſoule prouoked to ſpeake vnto God, and to take him into part of this diuine conference; telling him, as it were with a reuerend boldnes, and wife-like familiarity, how much good he knowes by him, and how excellent he muſt needes conceiue him to be by ſuch and ſuch workes of his. In one word, hee mindeth not onely, not chiefly, the things that are below, as once he did; but the things that are aboue, where Ieſus Chriſt our Sauiour ſitteth at the right hand of glory. His meditation is of God and his law and kingdome, continually. In like ſort his memory is hallowed to the remembring of God, and the things that pertaine to God. Hee frequently mindeth himſelfe, of that All-ſeeing eye, which in all places attendeth him; and though the Lord, as being a Spirit, be in a ſort abſent from his ſenſes, yet by vertue of this ſanctified memory (which makes abſent things preſent), hee offers him vn to his minde as continually ſtanding at his right hand: and beholdeth him in all places (euen then when

2. *Memory.*

when he is farre remoued from all other compa-ny) as a narrow obſeruer of his ſecret actions, and an eye-witneſſe of all his moſt inward and retired cogitations. Hee puts himſelfe in mind ſtill and ſtill, ſaying, Lord whither can I flie from thy preſence; The Lords eyes behold me, his eie lids ponder my paths; to him no thing is ſecret, from him nothing can be concealed: thus (I ſay) he mindeth him ſelfe of the Lords being hard by him, and repreſents him often to his ſoule, as a witneſſe and Iudge of his whole life, yea of his verie heart and conſcience. And this excellent vertue of remembring God, doth ſtand betwixt him and the tentations to ſinne, as it were ſtrong barriers, that doe mightily reſtraine his forward fleſh from committing it. For why (ſaith he to himſelfe), doth not the God of heauen ſee, and know, and vnderſtand? how then ſhall I doe this wickednesſe, and ſinne againſt him to his face; further, his memory ſerues his turne alſo for the things of God. The commandements, threats, promiſes of the word, the works of God, either of mercy or iuſtice, the infinite and eternall reward of well-doing, the intolerable and endleſſe puniſhment of irrepentant ſinning, and the like, are alwaies before his eies, and he makes none end of minding himſelfe of ſuch diuine things, as may frame him to holineſſe. There is a naturall power of memory conſiſting in the ability of retaining, and making repetition of things that one hath heard or ſeene. This abilitie as following the temperature of the body, the ſanctified man (perhaps) may want (and if

if nature haue not beſtowed it vpon him, he muſt want it; for grace doth not adde a greater naturall perfection to the powers of mans ſoule, but alone makes the perfections it hath ſtraite and right, and guideth them to God-ward): but the memory which God hath giuen him, he can vſe for the good of his ſoule to godly purpoſes, in all the ſanctified performances of memory. He can retaine good things, according to that ſtrength of retainment which nature affords him: but that that hee doth retaine (and here indeede hee ſhewes his memory to be ſanctified), hee hath at hand for the benefit of his ſoule in due ſeaſon: fruitfully recalling it, in the inſtant tentation, in the very time of neede, when it may auayle him to reſiſt ſinfull ſuggeſtions of Satan or the fleſh, and to quicken him againſt his backwardneſſe and vnwillingneſſe to duties commanded. So his memory becomes a principall inſtrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate, come both to one ſermon: it is made againſt filthineſſe or couetouſneſſe, or any vice, as it falleth out. The vnſanctified man may (perhaps) bee able to repeate ten times more (and more orderly) than the ſanctified (this is a fruite of nature not of grace); but when ſome time is paſt, and that both ſhall bee tempted to couetouſneſſe or filthineſſe; all that, that the vnregenerate man could ſo readily repeate, is ſlipt quite out of his mind (as a thing carelefly thruſt into a corner, which a man cannot find when hee ſhould vſe it), ſo that he followes the ſinne as much, as if hee had neuer heard

Sermon:

Sermon: but the godly man hath thoſe reaſons and proofes of Scripture, which he was able to carry away, inſtantly in his minde, repelling ſuch thoughts and ſaying; Haue I not heard what a ſin this is? Haue I not been taught how it diſpleaſeth God? ſo by this his holy remembrance, the word of God is auaileable to keepe him from ſinning, or (at leaſt) after, to raiſe him vp to the renewing of his repentance. And ſo you ſee the holineſſe of a Chriſtian mans memory.

Thirdly, his affections are alſo ſanctified, and ſet in good order by the vertues, which the holy Ghoſt infuſeth into him. The principall affections are, loue and hatred, feare and confidence, ioy and ſorrow. All theſe are inabled by the ſpirit of God, with a new power of exerciſing themſelues vpon God, and the things of God; and there are certaine vertues which doe rectifie each of them in their ſeuerall workings. Firſt for loue, the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the children of God. A good mans heart is inclining it ſelfe ſtill to Godward: he finds in his ſoule that hee hath ſomething within him bowing and bending his heart to God, and making him euen earne and melt after him ſometimes, and cleaue and ſticke vnto him, in an vnexpreſſible manner: yea, the ſweetnes of that loue wherewith he finds himſelfe loued of God, is ſtill pulling him vnto God, euen then when (perhaps) hee finds the Lord ſomewhat diſpleaſed with him, and carrying himſelfe towards him ſomewhat angerly; as a wife comes

*3. In his affections.*

comes towards her husband, with a kinde of melting affection, ſubmiſſiuely, but ſtill louingly, when ſhe perceiueth that hee is offended with her. In truth the working of this affection rectified (as I ſayd aboue) by charity, cannot be well enough ſet out in words; he findeth ſuch a kind of clinging to God, and ſuch an vniting of his heart towards him that he had rather bee depriued of all that is deare to him in the world, than of him: and his ſoule doth ſo ſetledly, ſtedfaſtly, ſolidly, irreſiſtibly bend it ſelfe to bee one with him, that this inclination many times doth ouer-weigh and ouer-rule all other inclinations in him; and ſometimes hee cannot but euen breake forth into words, profeſſing ſo much to himſelfe, as *Dauid*, I loue the Lord; and calling vpon others, ſaying, Loue yee the Lord; wiſhing with all the wiſhes of his ſoule, that himſelfe and all others might more and more loue the Lord. A ſanctified heart ſtandeth affected toward God, euen as the louer doth to the perſon hee loueth; and he hath (though not ſo paſſionate, becauſe the obiect is ſpirituall, yet) as true and as perceiueable a working of his heart to God, as one louer hath to the other: and as to God, ſo hee is likewiſe endued with charity to Gods people. The liking of his heart is to them aboue all other men: hee findes his heart mooued with good will to none, ſo much as to the Saints. If hee perceiue the beames of Gods image ſhining, that is to him as good, and better than twenty yeeres acquaintance: yea, it ſurpaſſeth all names of blood and alliance; whom he ſees godly, him hee priſeth aboue

boue all other men. In his very thoughts and ſoule, theſe alone are accounted excellent, neither can he tell how to beare any earneſt affection where he do th not ſee grace. And this loue of goodneſſe and good men, is ſo naturall to him, that it worketh within him, hee cannot tell how; hee findes it muſt needs be ſo with him, hee cannot doe otherwiſe; yea of ſuch efficacy is the loue of the godly in him, that though they wrong him, yet hee cannot but loue them, becauſe hee ſees the likeneſſe of God in them: yea though they ſinne and doe wickedly, yet ſo long as he hath any hope that they be Gods, and will returne againe, he cannot but loue them, his heart will be towards them. So doth he know himſelfe to bee tranſlated from death to life, becauſe hee loues the brethren. In truth this charitie doth then ſhew it's warmth, when almoſt the breath of grace is choaked by vices of diuers kindes. Though ſome particular breach may cauſe a little iarring of affections, between a godly man and another, whom hee perſwadeth himſelfe to feare God alſo, yet he cannot but feele his heart to ſtand towards him euen in this iarre. Yea let a Chriſtian man be at the worſt that euer he can be, and gone as farre backe from his growth in godlineſſe as he can be gone, yet hee doth not (as the hypocrite when hee falls off) fall on hating thoſe that hee ſees to hold out in pietie; but euen then hee liketh and loueth them, and none ſo much as them, vnleſſe it may be in ſome particular iarre to ſome one: and ſo is his loue ruled. His hatred likewiſe is made a ſpirituall hatred, it is ſet on worke

worke againſt ſinne and ſinfull men: It is as naturall with him to hate wickedneſſe as poyſon, and he cannot but hate it, and finde his ſoule as it were riſing and warring againſt it; and for thoſe that loue ſin, he cannot but be out with them. In truth, this hatred of ſinne doth cleaue ſo vnto him, and doth ſo inſinuatingly worke within him, that hee cannot but hate himſelfe (againſt that filthy ſelfe-loue which he findes in himſelfe) when he perceiueth the working of ſinne in himſelfe. And as for wicked men, though he would neuer ſo faine, hee cannot finde his heart to be ioyned with them: hee muſt be of *Dauids* minde, and hate them that hate God; not meaning that hee carrieth the habite of malice againſt them, but this his affection (of diſliking and of ſeparating from any thing) that hee muſt needes find ſtirring in himſelfe towards a wicked man, in whom hee ſees not the image of God. Now for his affection of feare, that is alſo rectified by the vertue of the feare of God: his ſoule is ouer-awed by a grace, making him that hee dares not ſinne againſt God, as a childe doth not dare to offend his father; though hee know well that God will doe him no harme, yet hee cannot make himſelfe bold againſt him; for why, hee feares him, and doth apprehend the diſpleaſing of him, to be ſo great an euill, that he euen ſhrinkes at the conceit of it, and findes his heart (as it were) falling downe at the thought thereof. Therefore though no man could puniſh for ſuch and ſuch ſinnes, yet he cannot aduenture vpon them (though hee perceiueth ſomething

thing within him prouoking him, that is, his flesh), becauſe hee knowes not how to anſwer it to God, whom hee counts it madnes to be bold to make his enemy. Yea, and this his fearing of God doth ſometimes worke ſo mightily in him, that it makes him feareleſſe of thoſe dangers which elſe would make him tremble; becauſe he apprehends them as matters of nothing in compariſon of the diſpleaſure of God, which aboue all things he feareth. Indeed, if God doe pleaſe to reueale himſelfe any whit terribly, or to ſtirre vp the conſcience; the vnſanctified man, trembles much at Gods preſence, he cannot keep this paſſiõ of feare from working, when there is an obiect preſent fit to mooue it; but take away this, and he ceaſeth to feare: onely the good man hath the feare of God ſo habituated in him, that though hee finde not a ſhaking of his ioynts at all times, yet his very heart ſhaketh and trembleth to thinke of offending him, and ſo hee cannot bee induced to doe it: or if hee haue, this feare of his will giue him no peace, till he haue attained reconciliation. So that it is a feare mixed with loue, making one carefull not to offend, and to ſeeke attonement: not an aſtoniſhing feare ioyned with hatred, making a man to runne deſperately from God when hee hath ſinned, and nothing elſe but cry out againſt himſelfe, and his owne miſery. Now for confidence, here the Chriſtian findes himſelfe confirmed with ſtrength from aboue, to reſt his heart vpon God in Chriſt, for the obtaining of all good things and eſcaping of all euill. His ſoule hangs to God-ward, Gods truth

and Gods power are leand vnto (when any thing assailes his hopes), as the very pillars and foundations thereof: and if he haue no friend nor meanes to trust in, yet he giues not ouer hope; but as *Dauid*, can comfort himselfe in God, because his hart was fixed vpon him. And though this his confidence wants not it's imperfections, yet hee perceiueth himselfe to haue gotten a new strength by it, which he was neuer acquainted with before; establishing and confirming him in and against all those shewes of euill, that are ready to offer themselues vnto his minde. In like manner his ioyes are taken vp with God, and things heauenly many times. O how much good it doth him, to consider how glorious the Lord his God is in himselfe, and how gracious vnto him? and what an vn-vttera-ble, and heart-rauishing pleasure it is to him sometimes to meditate of his full enioying of God hereafter? These things comming to his minde, doe euen sweetly enlarge his heart, and make his soule to open it selfe to take contentment in them, sometimes euen as sensibly as in the things that are here below, and oftentimes more. The vertue of the ioy of the holy Ghost doth rule his natural passion of ioy, and causeth it to be prouoked by things that are not subministred vnto his fancy by his senses; but to his vnderstanding by his faith. Gods promises are sweete to him, the kingdome of heauen hath a comfortable relish in his soule, and he findes a life indeed, in knowing that his life is hid with Christ. Lastly, his sorrowes are ordinated by the vertue of godly sorrow; so that sometimes his

his griefes doe euen runne towards things ſpiritually euill. Alwaies he maintaineth in himſelfe a being diſpleaſed againſt ſinne, but oftentimes it doth euen ſting his ſoule to conſider how hee hath offended his God. And though hee doe know himſelfe, out of the danger of damnation; yet the louing kindnes of God breakes his heart, and hee can then with a ſtill and quiet mourning, ſigh and mourne, and weepe for ſin, when he is far enough from hauing any feare of damnation: and though his griefes this way bee not euery day alike in quantity nor in ſenſibleneſſe; yet vſually no day paſſeth him, wherein hee doth not ſeeke to draw his heart to a relenting remorſe for his ſinnes. Though his offences bee either vnknowne to the world, or ſuch as the world (if it doe know) makes no reckoning of: yet his heart is touched with them, it often doth euen ake and is troubled, when hee remembers his paſt or preſent tranſgreſſions: Yea, and he neuer remembers them, but he would faine haue it ake. Euen as nature hath framed him ſo, that hee cannot but grieue at naturall inconueniences if they befall him (for the paſſions are not ſimply at the command of the will in their worke-ing, but alone in regard of the meaſure): ſo grace doth in ſuch ſort rule his heart, that ſpirituall inconueniences, and chiefly ſinnes, cannot but bee troubleſome to him. It is a voluntary ſorrow that hee hath for ſinne; a ſorrow not forced vpon him by croſſes alone, but ſought by him when hee hath no croſſe to grieue for, oft times: yea, hee grieueth for this, that he cannot be better than he is; and it

is a trouble and anguish to his soule, that hee findes in himselfe no stronger and better growth in godlinesse. And thus (my brethren) is a regenerate mans heart adorned in all the powers of it: vnderstanding, will, conscience, the principall; and imagination, memory and affections, the inferiour. Not so perfectly I confesse, that the contrary vices doe not often shew themselues, interrupting the working of these vertues, and obscuring and darkning their luster: but so, as that still the Sunne of holinesse doth breake thorough the mists of vices, when they be at the thickest; and shine out againe, in spight of such endarkning of them. In an vnsanctified man, these graces are not to be found at all; he doth not perceiue the working of them; he feeles not their weakenesse, hee desireth not their confirmation: but the child of God findeth them in himselfe, and often againe findeth the quite contrary; hee perceiueth them sometimes to be stronger, sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body; and with the infirmity of these graces, as with weakenesse of his legs and armes, when hee should imploy himselfe in any worke of businesse. His knowledge of God is obscured with ignorance, and often assayled with obiections, his faith in God and in his word hath it's faintings, his conscience feeles some pricks of guiltinesse, his will is not without it's rebellious motions, his thoughts are dull to God oftentimes; and his memory is turned to other things with the neglecting of God; his loue is cold, his feare changed

changed into a kind of ſtupidity; his confidence is ſhaken, his ioyes weakned, and to his ſeeming little leſſe than dead; and his griefes are euen ſtopped, and the ſtreame of his teares dried vp or diuerted: but alacke hee findes this ſo to bee, and is vexed at it: hee perceiueth it and diſcerneth it with paine and diſlike, and he can tell well that ſometimes it hath been otherwiſe with him; and why is hee thus now? why is he ſo altered from himſelfe? Indeed he hath theſe graces neuer ſo plentifully, but that hee ſees defects, and knowes there ſhould, and deſires there might bee more: but yet when grace is a little weakned ouer that it was, hee findeth it before long, and ſeekes to reſtore it againe to it's former, and a ſtronger ſtrength.

## CHAP. VII.

### *All to examine themſelues whether they be regenerate, yea or no.*

AND ſo (brethren) haue I done mine endeuour to explaine this moſt neceſſarie Doctrine of Regeneration; without which our Sauiour, little leſſe than ſweares, that no man can be ſaued. Giue me leaue now (I pray you) to apply the poynt a little cloſer to your Conſciences, without which the word will want much of it's efficacy to your good. And in this application I would addreſſe my ſpeech, firſt, to all indifferently; regenerate or not: then to the vnregenerate;

*Vſes.*
1. *To all, that they inquire into themſelues, whether they be regenerate, yea or no.*

and laſtly to the regenerate ſpecially, according to their different eſtates. Brethren you heare, and I am perſwaded you doe beleeue that, that our Sauiour ſpeakes, Verily, verily, vnleſſe a man be borne againe, hee cannot ſee the kingdome of God. Be you therefore perſwaded all of you to deſcend into your owne ſoules, and well to proſecute the examination of your owne eſtates; whether you bee as yet regenerated, yea or no. Tell me I ſay in the name of God, whoſoeuer thou beeſt that ſtandeſt here before the Lord; art thou regenerated yea or no? It is very neceſſary to know, at leaſtwiſe whether it be poſſible for vs to be ſaued or not. Seeing of this life wee haue no further aſſurance than for the preſent moment, and that wee know all, it muſt ſhortly haue an end; can it bee any other than very madneſſe, to remaine vncertaine whether there be a poſſibility of our changing for a better; when change we muſt of neceſſity, either for a better or worſe? It pleaſeth vs not to hang in vncertainties about the things of this world, which are but for the twinkling of an eye: will wee make our ſelues ſo fooliſh as to bee content, alone not to know, what ill may befall vs hereafter? An impoſſibility of entring into heauen, carries with it a certainty of falling into hell: hee that cannot enter into the former, cannot but be caſt into the latter. Wherefore againe, and againe I exhort you, ſeeing it is impoſſible to bee ſaued without regeneration; know you of your owne eſtate ſo much, whether you be regenerated yea or no. And (my brethren) take heede of ſatisfying your ſelues here, in a matter

ter of ſo much importance, with wandring conceits, and vncertaine probabilities: let it not ſuffice you to thinke you are borne againe: reſt not ſeeking, till yee haue concluded vpon the matter vndoubtedly one way or other; and can ſay without all queſtion, either I am regenerated, or I am not. In very truth, the vnwillingneſſe to enter into this inquiſition, giueth occaſion of vehement ſuſpition that one is not regenerated. It is a ſore preſumption, that a man hath not that grace, whereof he is not willing with any ſeriouſneſſe and diligence, to examine himſelfe, if hee haue it yea or no. And let that man, that is willing to put off this matter ſlightly; and to pleaſe himſelfe in idle imaginations, ſaying, I hope I haue been regenerated; though hee haue neuer beſtowed paines to enquire into the grounds of this hope; let that man (I ſay) be euen almoſt aſſured, that he is not as yet regenerated. A ſound and well grounded ſchollar feares not bee examined in grounds of learning; a ſufficient workeman in any trade is neuer vnwilling to come into tryall and queſtion about his skill: onely bunglers, only dunces abhorre from all ſearch and triall of their ſufficiencies. A ſecret guiltineſſe of wants, cauſeth an vnwillingnes of being hard preſſed, to ſhew what one hath; doubtleſſe it is ſo in the matters of the ſoule alſo. The regenerate is willing to ſearch out his eſtate, becauſe the goodneſſe thereof doth more cleerely appeare, by how much it is more often ſearched; but hee that cannot away to ſtand asking and demanding of himſelfe, and call for infallible proofes

of his being regenerate, is therefore alone vnwilling to put himselfe to the trouble of prouing it, because he is destitute of sufficient proofes. I say therefore vnto thee, thou must follow this inquiry close: thou must not beleeue euery thought of thine heart: thou must haue good assurance, and good grounds of good assurance, afore thou bee bold to call thy selfe a regenerate man. The heart of men (brethren) is a very Sea of guile: Euery sonne of *Adam* hath a maruellous selfe-deceiuing spirit. Selfe-loue, I say, selfe-loue, and a desire of all good to our selues, makes vs too too credulous of our owne condition for the most part: because nature worketh in vs a desire of being happy, wee are all too too willing to beleeue that wee haue those things (I meane it of spirituall things) without which we cannot be happy. In truth for things temporall, because our senses (strong confuters) doe refell all conceits of hauing that, which indeed wee haue not, wee are not here so apt to beguile our owne selues: but because in things spirituall, our vnderstanding (without sense most times) must iudge of the truth or falsehood of our opinions, it comes to passe that wee are very ready to bee deceiued with ouer-louing opinions of our selues. Where almost shall wee finde a man (not extreamly and notoriously wicked in all manner of shamefull abominations), which will not say, that hee hopes he is Gods childe? and to be Gods childe, and to bee regenerate, are almost one and the same thing, they differ alone in some respects. Let our readinesse to brag of being better than in truth

truth we be (a certaine fruit of the blindnes of our minds in the matters of God), let this readineſſe I ſay, to be ouer-well conceited of our ſelues, make vs afrayd to reſt vpon any ouer haſty anſwere to this queſtion, whether we be regenerate yea or no. Before thou doe reſt in the anſwere thou haſt to make to this queſtion, looke well to the grounds of thine anſwere, and ſee that thine anſwere bee made out of knowledge and iudgement; not out of the folly and blindneſſe of ſelfe-loue. Verily (brethren) I would haue you make a true anſwere this way, and neither deny the worke that God hath wrought in you; nor yet bragge of a conceit of that worke which neuer was: but yet let mee freely confeſſe thus much, that I had much rather haue you feare without a cauſe, than hope without a cauſe. I would thou ſhouldeſt anſwere truly of thine eſtate; but I had rather thou ſhouldeſt erre in thinking thy ſelfe not regenerated, when thou art; then on the other hand in deeming thy ſelfe regenerated when thou art not: for indeed, the former, though it be a troubleſome error, yet is nothing dangerous; the latter though pleaſing enough, is extreamely perilous. Dangerleſſe feare, is better than feareleſſe danger. If a man condemned to die, and leading to execution, thinke that hee hath a pardon and hath none; hee may goe pleaſantly to the gallowes out of this fancy; but he will ſcarce come from it pleaſantly: but if hee that hath a pardon, thinke hee haue none; his heart is heauy in going, but hee feeles himſelfe lighted quickly, when at the inſtant the pardon

pardon is produced to ſaue his life. Iuſt ſo it is, in this caſe: If any amongſt you be ſtrongly conceited that he is Gods child and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his laſt houre: but in that houre and after that, O then how terrible are his terrors made, by ſeeing himſelfe diſappoynted! Shall a man, thinke you, haue any refreſhing in hell, from the remembrance of his former conceits whereby hee did account himſelfe the childe of God, which now all too late he findeth quite contrary? On the other ſide, if the childe of God remaine fearfull of his eſtate, and cannot tell what to affirme of himſelfe, but rather conceiueth he is not Gods child than otherwiſe; I confeſſe he hath many needleſſe feares, many cauſeleſſe diſquietments, and a life far more vncomfortable than hee neede to haue: but, when after death he ſhall be receiued, into the inheritance of Gods children, then his former feares ſhall no whit impeach his preſent glory, he is ſafe and happy for all his feare. Much rather therefore would I ſo ſpeake, that you might bee fearefull without cauſe, than hopefull: for I wiſh your preſent diſquietment without your future perill, rather than your preſent eaſe with your future deſtruction. This is the cauſe that I dwell ſo much vpon this poynt, that I vrge it ſo hard, and ſtriue to ſet it ſo neere vnto thy ſoule, aduiſing thee, to aske thy ſelfe once; am I regenerate? and not to beleeue thy ſelfe at firſt (becauſe thou mayeſt perhaps quickly ſay, I hope I am), but to demand the ſecond time and ſay, yea, but doe

I not deceiue my ſelfe? am I ſo indeede? and is not my conceit of my ſelfe groundleſſe? and yet not to reſt in the ſecond anſwere, but to goe about againe, and to enquire often and often, ſaying, to thy ſelfe, what am I; a child of God or not? begotten againe or not? where bee the reaſons of my taking my ſelfe for his childe? what due proofes can I bring that I am regenerate? what arguments foundly grounded, and gathered from the word of God can I produce, to demonſtrate to my ſoule that I am tranſlated from death to life? It is good to bee ſuſpicious of the well knowne partialitie of our owne hearts; it is good to bee iealous of our too too palpable guilefulneſſe in this caſe: and ſo ſhall a thing well done, be more than twice done: and a ſound and thorough ſearch, breed a ſound and infallible aſſurance. Let mee then vndertake the examination for euery of your ſoules at this time; and know, that the Miniſter ſtanding in Chriſts roome, muſt make bold with your conſciences, and muſt ſpeake vnto you with authoritie, becauſe hee ſpeaketh with commiſſion. Say then, thou man or woman, of what age, place, ranke, condition, ſoeuer: Doeſt thou thinke it poſſible for thee to bee ſaued, when thou dyeſt? and to paſſe into Gods kingdome, when thou paſſeſt out of this world? Tell mee what thou thinkeſt of this matter. If thou anſwere, that thou haſt neuer greatly troubled thine head with theſe thoughts; but taking thy ſaluation for granted, haſt buſied thy minde about other matters. Then do I condemne thee of monſtrous folly and blindneſſe, and aſſure thee

thee, that howſoeuer it goe with other men, yet thou (as yet) art in no caſe to come to heauen. But if thine anſwere bee, that thou hopeſt thou both mayſt and ſhalt be ſaued. Then I demand againe; Haſt not thou heard the words of our Sauiour? is hee not peremptory and playne, with great earneſtneſſe affirming, that vnleſſe thou beeſt borne againe, thou canſt not ſee Gods kingdome? wilt thou impute falſehood to his ſpeeches, yea or no? if no, then tell me, thou that hopeſt to bee ſaued, art thou regenerate yea or no? Here lies the maine matter now, vpon thine anſwere to this queſtion all thine hopes muſt depend, and therefore anſwere deliberately and truly; Art thou regenerate, or art thou not? Like enough to this thou mayſt ſay thou art. But I reply vpon thee, that it is not enough to ſay ſo: What will it auayle to ſay thou haſt riches, and haſt them not? to ſay thou art in health, and art deadly ſicke? to ſay thou haſt a pardon of thy felonie, and haſt none? Or to ſay thou haſt been borne againe, and haſt not? Wherefore I call thee againe to thine anſwere, to ſee if thou wilt ſtand to it? Art thou indeed regenerate, or is it alone thy conceit without ſubſtance? Art thou aſſured of it, or doeſt thou alone goe by gueſſes and conieCtures? If thou reſt vpon poore and thin hopes, may I not bee bold to charge thee with extreame folly? I am ſure thou wouldeſt call him foole, that ſhould content himſelfe with ſuch ſimple euidences in the matter of his lands, or liuing, or his temporall eſtate: how much more doeſt thou deſerue the ſame name, that dallieſt with thy ſelfe

ſelfe ſo fondly in matters, whereupon thine eternall eſtate dependeth? but if thine hopes bee well grounded, ſhew vs the grounds of them, and bring them foorth now in ſo due an houre, before God and thine owne conſcience. Where is thine holineſſe? where is the image of God wrought in thee? ſhew how the ſpirit, and the word of God haue wrought together, to change thee into a new man: when diddeſt thou ſee and feele (I doe not ſay, hell open before thee, ready to receiue thee; for that *Iudas* law and felt; and yet was neuer regenerated), but the filthineſſe of thy nature, thine abominableneſſe, ſinfulneſſe and wickedneſſe? what feruent and ſtrong deſires haſt thou found of being renewed and ſanctified by the ſpirit of God? Where be thy cryes, thy groanes, thy teares, begging reconciliation at Gods hand, and earneſtly ſeeking vnto him to reforme thy lewd nature? Where is the firme purpoſe of thy ſoule out of the apprehenſion of his grace, to pleaſe him in all things? Where is thy godly conuerſation, thy departing from all wickedneſſe, and exerciſing thy ſelfe conſtantly in that that is good? What combats haſt thou made with ſinne and Satan, and with the vnſanctified world? Where is thy growth and proceeding in all godlineſſe? Shew me the vertues of the inward man formerly declared; Shew mee thy loue and feare of God; ſhew me thine hatred of ſinne, and ſorrow for it: ſhew mee thy mindfulneſſe of God, thy thinking of him, thy beleeuing and reioycing in him, and in his word. Are theſe things to bee found in thee?

Canſt

Canſt thou approue before the liuing God and thine owne ſoule, that theſe matters are in thee? then ſtand to thine anſwere, then confirme thy ſelfe in thy perſwaſion, and be thou more and more aſſured, that the ſpirit and word of God haue begotten thee againe indeed: but if theſe things be abſent from thee, or if thou pleaſe thy ſelfe in certaine ſhadowes and reſemblances, and conceits of them; I ſay vnto thee, thy conceits are vaine, thine anſwere falſe, and thou art ſo much the further off from being the child of God, by how much thou doeſt more peremptorily boaſt of thy being ſuch. Brethren, what ſhould I ſay more? you ſee the neceſſity of this ſearching into your ſelues: I haue endeuoured to goe before you in it; continue you now conſtantly, and neuer giue your ſelues any reſt, till by looking narrowly into your hearts, you haue attained a true and ſure knowledge of your eſtates, and bee able to ſay and ſhew that you are regenerated, yea or not.

## CHAP VIII.

### *Containing an vſe of terrour to them that are vnregenerate.*

*2. To the vnregenerate.*
*1. Terrour becauſe of their hard eſtate.*

AND in the ſecond place, let mee turne my ſpeech to all them (which are without doubt the greater number) that if they will anſwere truely, muſt anſwere negatiuely to this queſtion; and muſt confeſſe, if they will not lye, that in very deede they are not regene-

regenerate. To which kinde of men I haue two things to ſpeake; the one to ſhew them their wretchednesse, out of Chriſts owne words; the other, to beſeech them, that they would be carefull and willing to come out of it. Come hither all ye vnregenerate men, and ſee your hard condition: you know you muſt not liue in this world alwaies: you ſee ſo many dye before you, that you cannot but ſee, (though you refuſe to conſider of it) that death muſt ceaze vpon your perſons alſo afore long. And you haue beene wont to flatter your ſelues with hopes of being ſaued, when you dye. But now I pronounce againſt you, that all theſe your hopes are lying hopes, and like a broken reed, will but runne into your armes if you reſt vpon them. Either our Lord Ieſus Chriſt did egregiouſly falſifie, when he did ſo vehemently aſſure *Nicodemus*, that a man cannot ſee the kingdome of God, vnleſſe he be borne againe: or elſe you haue moſt egregiouſly deluded your owne ſoules with vanitie and lyes; when (being vnregenerate) you haue beene bold to make your ſelues beleeue, that you ſhould be ſaued. Now for our Sauiour, wee are ſure hee affirmeth nothing but what hee knoweth; his words be all pure words, tried in the furnace ſeuen times; he that is the author of ſaluation, can well enough tell to whom he will grant it; you therefore, euen all you that haue maintained contrary hopes in your ſelues, haue lyed to your ſelues, haue truſted in vanitie, haue beene beguiled by ſinne and Satan, haue flattered your ſelues fooliſhly, and ſhall ſurely be diſappointed

appoynted of your goodly hopes, vnleſſe you take a better courſe than heretofore. I ſay vnto thee that art vnregenerate: Though thou liueſt an honeſt and ciuill life; though thou carryeſt thy ſelfe iuſtly and truly towards thy neighbours in thy dealings; though thou giue much almes to the poore; though thou come to Church, and heare the Word, and receiue the Sacraments; though thou haſt beene baptized, and profeſſeſt to beleeue in Chriſt; though thou reade the Scriptures, and pray with thy family; yea though thou haue ſome fits of ſorrow for ſome ſinnes; yea though thou confeſſeſt and leaueſt many ſinnes, and ſeemeſt to take much pleaſure in the company of good men, and beeſt forward to the externall exerciſes of religion and pietie; though thou doeſt all theſe things (as all theſe things may bee done), and yet beeſt not regenerate, thou canſt not for all that, haue any admittance into the kingdome of God. How miſerable therefore is thy condition, that loſeſt all thy paynes and coſt that thou beſtoweſt in ſome good things, and canſt not bee ſaued by all that thou doeſt? Doubtleſſe euen ſo ſtands it with all your ſoules that are vnregenerate, your beſt workes are but guilded ſinnes; and that that in you ſeemeth faire and louely to your ſelues, and to your neighbours; to God, that ſearcheth the heart, and iudgeth of all things by the heart, appeareth exceeding loathſome and abominable. Acknowledge thy wretchedneſſe therefore, thou that art not regenerate: for to ſpeake all in one word, Doe what thou canſt, ſo long as thou remaineſt

maineſt in this eſtate, there is an vtter impoſſibilitie of thy comming to heauen. But you may (perhaps) ſay vnto me; Who be the men, whom I dare charge to bee vnregenerate, and in that name barre vp the kingdome of God againſt them? I anſwere, Too too great a multitude, and more by farre than wee doe deſire: euen all thoſe that boaſt of their owne vertues, and will needes make themſelues beleeue, that they loue God aboue all, and with all their hearts, and their neighbour as themſelues: that is in a word, That they doe more than euer any of all the Prophets and Apoſtles, or any beſides Chriſt (in the preſent World) ſince the firſt ſinne of *Adam*. All theſe that finde in themſelues ſo great ſtore of the loue and feare of God, as that they conceiue, that they loue him with all their hearts, and feare him with all their hearts, and truſt in him with all their hearts, and repent euery day, and beleeue in Chriſt as well as the beſt, and haue done euer ſince they can remember; theſe full men, theſe rich perſons, theſe that haue ſoules ſo perfectly repleniſhed with all graces, that they finde no want of faith, or of repentance, or of humilitie, or of the ſpirit of Prayer, or of the loue of God, or almoſt any thing. Theſe that haue no faults in themſelues, they were neuer proud in all their liues, they know as much as any of them all can tell them; and they haue not brought vp ſo many children, they trow, but that they can tell how to be ſaued; that neuer wronged any in all their liues; and that hope in God they ſhall be ſaued for their good liues and good meanings.

nings. All theſe ignorant and ſimple ones, who brag of what they neuer vnderſtood; and therefore only boſt of much, becauſe wanting knowledge totally, they cannot know their own wants. Theſe (I ſay) be men that are dead in ſinnes and treſpaſſes, theſe are perſons wholly vnregenerate, whoſe ſinnes are bound faſt vpon their ſoules, and themſelues in danger to be quite ſhut out of the kingdome of heauen. Wherfore if any amongſt you be ſo ſottiſh and ignorant, and out of ignorance ſo well-conceited of himſelfe, let him not pretend to be regenerate. In vaine he claimeth Gods kingdome, if he be not changed and become an other man. Yea, all thoſe, that though they haue more knowledge than to brag thus, yet neuer felt themſelues to haue bin the children of wrath, nor were euer pained with the apprehenſion of their owne ſinfulneſſe. Theſe alſo I affirme to bee vnregenerate; and that ſo remaining they cannot bee ſaued. Yea, all that allow wicked thoughts in their hearts and neuer take care to ſee, and lament the euill conceits of their inward man; but rather ſerue ſinne in the luſts of it, and pleaſe themſelues in thinking of that, which for feare or ſhame they doe not dare to accompliſh; thoſe alſo haue no part in Gods kingdome, as the caſe goes with them hitherto. Yea, all that make no conſcience of ſmall ſinnes, which the world doth not take notice of; but paſſe ouer ſuch treſpaſſes, without making any matter of them, or troubling themſelues to bewayle them; theſe haue cauſe to feare, that heauen is faſt locked vpon them. Yea, all that allow themſelues

ſelues for gaine, profit, or pleaſure ſake, in any one ſinfull action, ſecret or open; excuſing, and ſhifting, and turning themſelues into all ſhapes, to make themſelues not to know it to be ſinfull, and labouring not to be moued with the exhortations of the Word, and checks of their owne conſciences: but holding ſtill their reſolution, that that thing they muſt needs doe, they cannot chuſe but doe; though their conſciences would willingly checke them for the ſame, were they not by them put to ſilence. All theſe are to number themſelues among the vnregenerate: and ſuch, as if God be, as he is (moſt perfectly iuſt), cannot be ſaued, whileſt they abide ſuch. But moſt of all thoſe that liue in open groſſe ſinnes, and yet flatter themſelues with hopes of doing well enough, becauſe others liue as bad as they; and becauſe they doubt not to ouer-entreate God, with the repentance of the laſt houre: theſe are fartheſt off from regeneration, and remaine in a dangerous and damnable eſtate; ſo that I doubt not to proclaime vnto them in the name of God, that (ſo continuing) Chriſt ſhall profit them nothing; Chriſt ſhall neuer bring them to heauen. Now therefore if any of you that heare me, doe perceiue your ſelues to be ſuch, I pray you lay aſide all your conceits of going to heauen: I pray you ſurceaſe to feede your ſelues with vanitie, and winde; and to make your ſelues ſecure, by making falſe promiſes to your ſoules of that they ſhall neuer attaine. Know thou whoſoeuer, that art an ignorant boaſter of thine owne goodneſſe; or a man ſenſeleſſe of thine owne bad-

neſſe, that giueſt way to the euill thoughts of thine owne heart; and muſt bee diſpenſed withall in ſome one darling ſinne, which faine (againſt the truth beginning to ſhew it ſelfe to thee) thou wouldeſt not haue to bee counted a ſinne: know thou whoſoeuer that art a worker of iniquitie, and putteſt off repentance till the time of ſickeneſſe, that thou haſt no part nor portion in this inheritance; that thou art the old man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot poſſibly befall thee, to ſee Gods kingdome, if Chriſt be true, and God iuſt, ſo long as thou abideſt vnchanged. What ſhould one do, to make dead men feele their death, and the children of deſtruction perceiue themſelues to bee ſuch? If we could ſpeake plainer to you, we would (brethren): for why, wee know, that at this very poynt, your whole happineſſe muſt begin. The vnregenerate can neuer become regenerate, till he firſt perceiue himſelfe vnregenerate. A childe of Satan can neuer bee made the childe of God, till hee feele himſelfe the childe of Satan. Our ſpirituall felicitie beginsin the ſenſe of our ſpirituall miſerie; and therefore wee take all this paines to make you ſee your wretchedneſſe, becauſe it is vpon none other conditions auoydable. Open thine eyes therefore and ſee; open thine heart, and feele thine vnregeneracie, thy being in the ſtate of death, thine horrible ſinfulneſſe, and thy being (as I haue often ſayd, and cannot too often ſay) no better than the very ſonne and daughter of the Prince of Darkneſſe. Will you not ſee? will you not feele?

feele? will you hood-winke your ſelues? will you harden your hearts? will yee ſuffer the diuell to turne you from heeding your owne eſtate, till at laſt it be paſt recouery? I pray you doe not ſo, bee not ſo great enemies to your owne ſoules, I entreate you: But what ſhould I goe forward with more words to you? I will turne my ſpeech to God for you: And, O thou Author of life and light be pleaſed now to remember the end of thine own ordinances, and make them fruitfull for the purpoſes by thy ſelfe appoynted. O, open the eyes of ſome one of theſe blind men; inlighten the ſoules of ſome one of them, at leaſt with ſo much light, that they may perceiue themſelues hitherto to haue been voyde of light: put into them, at leaſt, that firſt motion of life, that they may feele themſelues hitherto to haue beene but dead men, and voyd of life: O let not thy word returne empty, but make it effectuall to all, to which thou ſendeſt it.

## CHAP. IX.

*Containing an exhortation to ſeeke regeneration.*

AND now (brethren) in the next place, if there be amongſt you any whoſe ſoule the Lord may haue awakned to feele their vnregeneracy; to them let vs further adde a word of exhortation. It were (in truth) a poore cõfort to know ones wound, if there were not a plaiſter deliuered withall to heale thoſe

2. *Exhortation that they ſeeke to come out of this hard eſtate*

wounds. But we come to entreate you to be made the children of God, and to be begotten again: and withall, we come to assure you, that you may bee such, if you do not reiect the present offer of grace. I pray you therfore let these words sinke into your mindes, and be you willing and desirous to be the children of our heauenly Father. I hope (brethren) the request will not seeme to you vnreasonable, nor the motion light, and not worth hearkening to; when the God of heauen sues vnto you, that be his enemies, to bee changed and become his adopted sonnes. Sure I am, that if a Gentleman should, with the same good meaning, make the same offer to a poore miserable beggar, either he would greedily accept the motion, or else all that knew him, would esteeme him mad. How much worse than mad art thou then, which wilt reiect the Lords owne motion, offering to become thy Father, and intreating thee to be willing to be made his child by adoption? you may (perhaps) say vnto me, that you doe already wish and desire so to bee (with all your hearts) but that all the difficultie lies in being made such as you desire to be. And I answer, that if you doe in deed and in truth long and desire to be regenerate, with a setled and firme desire, and stable and confirmed wishing of your harts, that then the greatest impediment is remooued, and the greatest difficultie ouercome, and your regeneration is now in a faire forwardnesse, yea verily, it is already begun; and doe you but cherish these motions, and it shall be perfected. You may (perhaps) make another obiection, and say, that it is not in your

your power to regenerate your ſelues; and therefore it is an idle attempt of me, to perſwade you to become ſuch as you cannot make your ſelues to be: for the ſpirit of God muſt regenerate, and who can command that to come vpon him? To which I anſwere, that indeed a man cannot poſſibly regenerate himſelfe, this is Gods act, not his, he is a meere patient in it. But yet I ſay moreouer, that the doctrine of the Goſpell is the miniſtration of the Spirit; and where that is preached, as now it is preached amongſt you, there the Holy Ghoſt comes to regenerate; there hee comes with his inliuing vertue; there hee is preſent with his quickening power: and hee that will not reſiſt the motions and exhortations, that the word and ſpirit of God doe raiſe vp within him, ſhall ſurely bee viſited from on high, and ſhall haue the Spirit of God deſcending vpon him, to make him a new creature. Yea further I ſay to ſuch an one, that God hath appointed certaine things to be done by men, which they that will not refuſe to doe, may doe, and thoſe that ſhall doe, ſhall be regenerated. For there is a common worke of illumination, ſo making way for regeneration, that it puts a power into man of doing that, which when he ſhall doe, the Spirit of God will mightily worke within him to his quickning and purging. All you therefore that finde your ſelues as yet not to be regenerate, but yet faine would be (for to others it is in vaine to ſpeake, they be not yet ſo farre inlightned as to be capable of regeneration), but all you, hearken and vnderſtand what it is that you muſt doe, that

you may be regenerate; and by doing which, you ſhall not faile of receiuing this wonderfull bleſſing of a new life, to be created in you: onely yet with one prouiſo, that you doe not dampe the preſent motions of the word and Spirit of God with procraſtinations and delayes, with putting off, and deferring till another time. Nay, you muſt accept of the offers of grace, whileſt it is called to day; and know, that nothing doth more harden your hearts, and chaſe away the Spirit of God from them, than that fooliſh and ſlothfull ſhifting off his perſwaſions, with a purpoſe of ſetling about the worke, hereafter, but not yet. Thou muſt take Gods time, and not bid him tarry thy time. It is no reaſon the King ſhould waite vpon the traytor, till he were at leiſure to receiue a pardon. If thou wilt not haue while, when the Lord ſees it fit to make thee a ſweet promiſe of grace: remember the terrible threatning of Wiſdome, *You ſhall ſeeke me and not finde me, becauſe I ſtretched out mine hands, and you would not heare me.* O then venture not to put off God till hereafter. Who can tell whether euer he will come ſo neere thee againe, if at this time thine entertainment of him bee no better, then to ſhut vp the doores of thine heart, and tell him the roomes are otherwiſe filled, there is no place for him as yet? But now I ſay with prouiſo, that you will now begin without further deferring; I will ſhew you the way of life, and tell you that, which if you will be pleaſed to doe, (and it ſhall bee no ſuch hard matter nor impoſſible, but that your owne ſoules ſhall confeſſe there is nothing

Prou. 1. 24. 28.

nothing to hinder you from doing it, but your owne vnwillingneſſe or careleſneſſe, or both) if I ſay, you will be pleaſed to doe, I teſtifie vnto you in the name of the Lord, that you ſhall be regenerate; and that from the time you begin to doe them, you begin to bee regenerate. Now theſe things are in number three, (as I ſaid before) neither impoſſible for you to doe, nor yet difficult; there lacks but a willing mind, and they be eaſily done; only vnderſtand of them, that you muſt not ſatiſfie your ſelues with hauing done them once, but muſt doe them continually; becauſe they are meanes of encreaſing holineſſe, as well as attaining it. The firſt is ſo to nouriſh your apprehenſion of your owne miſery in not being regenerated, and your earneſt deſire of being regenerated, for the eſcaping of this miſery, that it may breake foorth into requeſts and petitions vnto God, for his ſpirit of regeneration. Goe thou and muſe thus with thy ſelfe: Alas, I ſee moſt euidently, that as yet I am but a ſonne of old *Adam*! there is no thorough change of mine heart, nor of my life, from ſinne to holineſſe; I am as I was borne, and haue not been altered by a new birth: and therefore I am in no poſſibilitie of being ſaued. This night, if God ſhould (as how know I, but hee may this night?) take away my ſoule from me, O I periſh; for out of heauen, the bleſſed Sauiour of mankinde, hath excluded me; for thither he tels vs euidently, that none muſt enter that are not borne againe; and O miſerable man I, that am not yet capable of eternall life, and that ſtand in ſuch tearmes

*whereof the meanes are three.*

*1. To deſire and pray for the ſpirit of regeneration.*

tearmes with God to this day, that hee cannot both keepe his owne truth, and ſaue my ſoule! What ſhall I doe? what courſe ſhall I take? O could I once obtaine regeneration, then I were ſafe, then I were ſure; then if death ſhould come immediatly, I need not feare it; then were the gates of heauen opened vnto me, and then I both might, and ſhould enter in thereto. O that I were regenerate! O that I were borne againe! O that I were a new creature! O that once the image of Chriſt Ieſus were imprinted vpon mee! All the goods and honours of this world, would not ſo much aduantage me as holineſſe, if I could attaine it. But what do I ſtand wiſhing? I haue been told that the Spirit of God is he, who regenerateth his people. Wherefore I will begge at his hand that mightie and ſauing worke of his Spirit, and boldly I may doe it: for Chriſt Ieſus hath promiſed to all that thirſt, that if they come, he will make them drinke of the waters of life. Yea, he hath told me, Iſai. 55. that if we men who are euill, can yet giue naturall good things to our children that aske them; God will much more giue his Spirit to them that aske it. For his promiſe is, to poure waters vpon the drie ground, and flouds vpon the thirſtie ground, and to poure out of his ſpirit vpon all fleſh. Well I am aſſured the word of God is true, and theſe promiſes ſhall be performed to euery one that asketh, that he may receiue: for the Lord is rich in grace, and giues to all that aske, and hits no man in the teeth. And therefore I will take courage to call vpon him, for that moſt defireable gift of God, euen

euen the ſpirit of regeneration. Thus hauing enkindled thy deſires, bow thou the knees of thy body, and of thy ſoule to, vnto the King of heauen, and poure out thy requeſts in the moſt ſubmiſſiue and earneſt manner thou canſt, ſaying, either in theſe words, or to this purpoſe: O Lord, I am a loſt ſheepe, I am a childe of wrath by nature, I am moſt miſerable, moſt ſinfull, and I ſee that in me there dwelleth no good thing, and if I be not renewed I muſt periſh; I beſeech thee haue mercie vpon me, that I periſh not. Send thy bleſſed ſpirit into mine heart to regenerate mee; for ſo is thy promiſe plainly made in thy word. Thou knoweſt that I cannot make my ſelfe new: O let thy Spirit come vpon me, and make me to haue a new heart, and a new ſpirit. Lord Ieſus Chriſt, ſend thy Spirit into me, which may reſtore me, from this death of ſin (which now at laſt thou haſt made mee to feele) vnto the life of holineſſe. Thou toldeſt the woman of Samaria, that if ſhee would aske of thee, thou wouldeſt giue her the water of life. Now Lord, I come and aske of thee that water, that liuing, that pretious water of the holy Spirit. O giue it vnto me, that I may neuer thirſt, but that it may ſpring foorth in my belly, and become a riuer of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wiſedome; but I beg that, which I haue more need to receiue, and ſhall haue more benefit by receiuing; and which thou haſt more promiſed to giue, and ſhalt haue more honour by giuing, than by any ſuch temporarie or externall thing. O giue mee therefore thy holy ſpirit

Ioh. 4.

ſpirit to regenerate me, and make mee to feele by experience the truth of thy gracious promiſes. My brethren, I haue put theſe prayers into your mouthes; learne you to poure them forth, before the throne of grace in ſecret; forget not in ſome ſuch manner of words to cry for this beſt of all gifts, and beg earneſtly: and if thou canſt not amplifie, yet multiply; if thou canſt not vſe variety of words, yet repeat the ſame requeſt often, and againe and againe; if thine inuention ſerue not to ſay more, let thy deſier force thee to dwell vpon this twentie times, and rather than faile, twice twentie times. O Lord giue vnto me (a miſerable ſinner) thy ſpirit of life and grace to regenerate me; for ſo haſt thou promiſed to them that aſke; and I aſke Lord, and reſolue to continue asking. I certifie you all from God, and by the authority of Chriſt Ieſus committed to his Miniſters, doe verily aſſure you, that he who ſo ſeeketh regeneration, ſhall as certainly bee regenerate, as God is true of his word; and that is more certaine than the Sunnes ſhining in the heauens, and the earths keeping his owne place. I know that Satan will ſteppe forth to hinder you from following this counſell; hee will ſtriue to make you careleſſe of it altogether, as if there were no neede of begging ſo hard: but I aſſure thee, that hee doth but beguile thee. Neuer any man was regenerate, nor ſhall be (after yeeres of ability to pray), vnleſſe he doe pray for it: for the guift of the ſpirit is promiſed to them that aske, and to none elſe: and by telling thy ſelfe of thy miſery in wanting regeneration

ration, thou ſhalt eaſily ſhake thy ſelfe out of this careleſneſſe; and bring thy ſelfe to a care of ſeeking that, which but by ſeeking thou canſt not get; and but by getting thou canſt not bee ſaued. Then will the diuell aſſaile thee with more tentations, and caſt obiections and doubts in thy way, as if it were in vaine to pray, for ſure thou ſhalt not bee heard: but beleeue him not; he is a lyar, in going about to make thee make God a lyar; for is not the promiſe ſo vniuerſall, as no man is excluded that doth not exclude himſelfe? doth it not runne thus, euery one that asketh receiueth; euery one that ſeeketh findeth; and therefore ſay thou to thine owne heart, if euery one, why not I? ſure I will aske then, and will not ſpare to ſpeed, by ſparing to ſpeake to God. And that thou mayeſt yet more imbolden thy ſelfe, know that God hath tied thee by a kind of vow, to ſeeke to him for the ſpirit of regeneration, and himſelfe to giue it vnto thee, when thou ſo ſeekeſt. For, tell me, art thou not a man profeſſing to bee of the Chriſtian religion? Waſt thou not baptized in the name of the Father, the Sonne, and the holy Ghoſt? to what end was this waſhing, but to aſſure thee of the Spirit of God working like water to thy regeneration? Wherefore vrge thou the Lord with his owne ſeale, and ſay, O Lord! what better euidence can I wiſh? Thou haſt giuen me the ſeale of regeneration. O make it appeare not to haue been an empty ſigne: Lord, baptize mee with the Spirit, and with Water; euen waſh mee and cleanſe me, by that pure Water of thy holy Spirit, which

may

may ſanctifie me throughout, and make me a new creature. If any doubt ariſe in thine heart, looke thus to the ſeale of the Couenant and confirme thy faith: and aſſure thy ſelfe that God will neuer falſifie his bond and ſeale, hee will waſh thee according to his couenant ſealed vp vnto thee by Baptiſme. In very deed (brethren) it is an abſurditie to imagine, that all that are baptized with water, are alſo infallibly regenerated: but yet it is ſure, that all ſuch might be regenerated, if (conſidering what this ſeale importeth) they would duly and earneſtly ſeeke vnto the Lord for performance thereof. This is that I call vpon you now to doe, if already any haue not done it: Let the remembrance of thy Baptiſme with water cauſe thee to ſeeke to him, that can giue the Baptiſme of the Spirit; and hee knoweth not how to deny himſelfe nor his couenant. But (perhaps) ſtill the diuell may be buſie with thee, and caſt ſome quidditie, and ſubtill cauill in thy way; as ſometimes he hath done, telling thee, that if thou beeſt not, as thou findeſt thy ſelfe not to bee, regenerate, thy prayers cannot be heard, becauſe they bee not of faith: thou maiſt anſwere him, that that worke of God in his Word, which moueth thee ſo to pray, is a beginning of regeneration, which ſhall vndoubtedly bee perfected if thou continue to pray; and therefore that thou wilt not bee hindred by ſuch cauils. For thou beleeueſt that God hath ſayd true, when he ſayd, *Ho, euery one that thirſteth*; and ſeeing out of a perſwaſion of the truth of this generall promiſe, thou addreſſeſt thy ſelfe to performe

forme the duty whereto the promiſe is made, thy prayer muſt needes bee of faith (though a weake faith), and be no ſinne, but an acceptable ſeruice vnto God. Now therefore (brethren) be not diſcouraged from praying for the ſpirit of life to breathe vpon you, by any cauils or obiections of Satan; be not made careleſſe of ſeeking ſo neceſſary a thing, by any fond imaginations that hee will put into your mindes; bee not diuerted from doing this dutie, by any worldly buſineſſe that may come betwixt: but what euer thou doeſt, now in thine heart, and when thou commeſt home, in thy cloſet, and in the ſolemneſt manner, bow thy ſelfe to God, and cry vnto him for the holy Ghoſt to regenerate thee. And O thou bleſſed Spirit, that art like the winde, and breatheſt euen where thou luſteſt, breathe into the hearts of ſome of theſe that heare mee this day, and cauſe ſome of them to bee inflamed with a deſire of regeneration, and to bee encouraged to the begging of it, whereas yet it hath not bin wrought. And ſo much for the firſt meanes to bee vſed. The ſecond meanes is a diligent hiding of the word of God in the heart. For ſeeing that is the ſeede of immortality, if it bee cloſely layd vp in the ground of our ſoules, it will fructifie to life. This law is pure, and it will purifie. It is perfect, and it will conuert the ſoule, if like a plaiſter it bee layd vnto it. Let it be ingraffed into you like a ſyence, and it will change the wilde ſap of your nature, and make you able to bring foorth fruites of holineſſe. A man then buries the ſeede of the Word in his heart,

2. *An hiding of the word of God in the heart.*

heart, when he doth ponder and muſe vpon it; when he ſets himſelfe ſeriouſly to conſider the truth of it, and to apply it vnto his owne ſoule, taking that, that is generally deliuered, as pertaining to himſelfe in ſpeciall. Now the whole Word muſt be thus whetted vpon the heart; not the Law alone, for that of it ſelfe will breed nothing but miſerable terrours; not the Goſpell alone, for that finding the heart vnprepared to receiue, in ſuch ill ground, will bring foorth nothing dut the ſtinking weedes of preſumption: but both the Law and the Goſpell; that ſo being tempered together, and obtaining a ioynt worke in the ſoule, by their mutuall forces, they may both produce the grace of ſanctification. So then, if one would bee regenerate, hee muſt take to himſelfe the whole word of God. He muſt ſet himſelfe al alone to muſe of it, ſaying to himſelfe, Theſe commandements the Law giueth to al mankind, and among the reſt to me; theſe curſes it denounceth againſt the tranſgreſſors of it, of which ſeeing I cannot deny my ſelfe to be one, the curſes thereof belong vnto me; and I, al aſſe, I lie vnder them. But the Word of God hath ſhewed me the way of eſcaping the curſe: for Chriſt Ieſus, the Sonne of God, was in our ſtead accurſed, that wee might be free from the curſe and bee partakers of that bleſſing, which was long ſince promiſed in him, ſaying, *In thy ſeede ſhall all the nations of the earth be bleſſed.* Alſo the Word of God doth plainly declare, concerning all the ſonnes of men, that they haue done a corrupt and abominable deede, and

Pſal 14.

that

that none of them doe good, no not one. It ſhuts them all vnder ſinne, and pronounceth them all the ſonnes of wrath. But Ieſus Chriſt is become the Sauiour of man-kind, and in him his Father is well pleaſed, and none that beleeue in him ſhall periſh. Yea, in him is preached remiſſion of ſinnes, and life euerlaſting to all that beleeue in him, and reſt vpon his merits, as vpon a perfect ſatisfaction; and hee doth ratifie all the ſweete promiſes of the Law, to all that beleeue in him, and ſtriue to obey him; ſo that for his ſake, they ſhall obtaine all the good things which the Law promiſeth: but becauſe wee are all ſinfull, it cannot beſtow them on vs. I am a ſinfull wretch, I am a curſed creature, I am vnder Gods anger in my ſelfe; but Chriſt Ieſus hath ſatisfied for my ſinnes, he hath performed a perfect righteouſneſſe for me. I will goe out of my ſelfe, I will renounce mine owne righteouſneſſe and reſt onely in him, euen vpon him onely; in whom (O my ſoule), aſſure thou thy ſelfe to finde full remiſſion and perfect ſaluation, onely ſo be it, thou turne not the grace of God into wantonneſſe; but out of loue to him, ſet thy ſelfe to keepe his holy commandements; and take vpon thy necke that ſweet and gentle yoake of his, the bearing of which is the moſt comfortable libertie in the world. Certainly (men and brethren) he that will often renew theſe meditations in his ſoule, and ſee the fouleneſſe of ſin in the glaſſe of the Law, and the ſweetneſſe and brightnes of Gods free grace ſhining forth in the doctrin of the Goſpell, ſhall ſurely be tranſlated into the

image of God from glory to glory. Therefore now resolue with your selues, that you wil find time constantly to meditate on the word of God, and it shal not faile to giue light vnto your eyes, and life vnto your soules. So haue you the second meanes of attaining regeneration. The third and last is to attend at the gates of Wisdome, to waite on her postes. I meane, to be constant hearers of the word of God preached. This is the ordinance of God, which he will worke by, most effectually and most vsually. The mouth of the Minister is the Conduit-pipe, whereby the Lord doth please to deriue the sweet and wholesome waters of life into the soules of men; It hath pleased God by the foolishnesse of preaching, to saue them that beleeue. The Lord hath appointed his Ministers to be spirituall fathers, by their labours in publishing his Word, to beget men vnto him: and whosoeuer will not seeke regeneration and saluation here, where God hath taken order, that he may meet with them; he for his carelesnesse or ignorance of Gods ordinance, shall neuer bee able else-where to attaine them. I told you mine opinion before of the Word barely read. I cannot esteeme it quite deuoide of all power to regenerate. Where God doth not giue vnto men a possibilitie of vsing other helpes, I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines, or cost may be gotten, there he that to saue his labour, or to spare his purse, will neglect it, shall neuer be borne againe. Wherefore (beloued) you must make high account of this ordinance,

*Third, constant hearing the Word preached.*

1 Cor. 1. 20.

you

you must follow it, you must be constant in frequenting it; that the Lord by the mouthes of his faithfull seruants, may breathe the breath of life into you. I confesse that there is a kind of fine, neate, daintie preaching, consisting in wel-sounding words, and streines of wit and humane learning, to set out the skill and art of the speaker, and make the hearer applaud and commend him; which a man may well doubt, whether God will euer blesse to the winning of soules. These selfe-preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this sword of the Spirit into a veluet scabbard, that it cannot prick and wound the heart; it cannot worke life, by working death first; it cannot quicken, by killing before it quicken. But the plaine and down-right preaching of the Word, by laying it open in plaine termes, to the eyes of the mind; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; euen this foolish preaching, is that that must make you wise to saluation. Wherefore how much were it to be desired, that all we Ministers would follow that, whereby (with fetching lesse circuits, and taking lesse vnprofitable, and selfe-intended labour) wee might doe more good to men, and bring more glory to God? and, Oh, how much are you to be called vpon, to loue the Word of God preached, to be glad to haue it plainly deliuered vnto you, and with earnestnesse pressed vpon you without all quirkes of wit, and guilded shewes of mans wisdome, and of gay words? In one word there-

fore I doe you all to wit, that this preaching is the inſtrument of God, I meane the chiefe and principall inſtrument, by which he is pleaſed to regenerate mens ſoules. Wherefore I commaund you all in the name of the Lord, to loue it, honour it, frequent it, and ſubmit your ſelues to it, as you loue your ſoules health. But let me adde one neceſſary obſeruation more in this point. They bee but vncleane beaſts, that doe not chew the cud. If you will haue the Word, which you heare, effectuall, to make you the ſonnes of God: you muſt not bee careleſſe and forgetfull hearers; you muſt not let it ſlip from you, as ſoone as it is heard: but you muſt ioyne meditation with it, and after you haue heard conſider with your ſelues what you haue heard; and ponder vpon it as vpon a thing that much concernes you; and lay the precepts, reproofes, threats, promiſes, and exhortations thereof, vnto your ſoules; ſaying each to himſelfe, I ſee this is a dutie, haue not I omitted it? O yes, I haue! and ſo fall a begging pardon for former omiſſions, and ſtrength for more carefull performance hereafter, and ſo in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digeſted and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue ſhewed you the meanes of being made the ſonnes and daughters of the liuing God. Be they not plaine? be they not poſſible? be they not eaſie? If any of you miſſe of a new birth, is it not becauſe he cares not for it; and in very truth,

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becauſe he is not willing to accept it ? I call your owne ſoules to witneſſe, and that God, in whoſe name, and thoſe Angels, in whoſe preſence I haue ſpoken theſe things vnto you, that God deſireth not your death ; he would haue you ſaued, he offers ſaluation ; he would haue you renewed, and he offers the ſpirit of renouation ; and if you want it, it is only, meerly, wholly, becauſe you regard it not, and becauſe you will not take his directions in ſeeking it. O thou therfore that art vnregenerate! ſee thine vnregeneracie ; deſire to be regenerate ; call vpon God for his ſpirit of grace to regenerate thee; ponder vpon his Law and his Goſpell, the ſeede of regeneration. Hearken to his voyce, ſpeaking in his meſſengers ; and meditate on what thou ſhalt heare from them, and thou ſhalt be regenerate. But if thou wilt needs ſtand in thine owne light, and out of a conceit of being already in a good eſtate, keepe thy ſelfe irrecouerably in an euill eſtate ; or out of ſloathfull negligence, or prophane careleſneſſe omit to follow the ſound directions, which haue beene giuen thee: be thou euer then the childe of the Diuell; be thou euer the ſonne of perdition ; worke out thine owne deſtruction, and thy blood bee vpon thine owne head : the Lord is free, wee are free, and of thine owne hand alone it ſhall be required.

## CHAP. X.

### *Comforting the Regenerate.*

3. *Vse to those that are regenerate.*

AND ſo much be ſpoken to them that are not borne againe. Now from the ſame point alſo wee haue ſomething to ſay to thoſe, that through the grace of God, haue been bleſſed with this greateſt of all bleſſings, and that both for comfort and exhortation. Firſt then, let vs lay open before the ſanctified man, the riches of conſolation, of which the words of our Sauiour doe put him in poſſeſſion. This worke of the Spirit of God, doth him more good, than all the wealth, ſtrength, health, wit, learning, beauty, credit, fauour and grace, that could be-fall him in the world. For all theſe things (fore-named), a man may haue in as great abundance, as this earth could yeeld, and yet be no whit nearer to heauenly felicitie; yea be quite out of all preſent poſſibilitie of attaining it. But ſo ſoone as euer the Spirit of God from aboue, hath viſited the ſoule of a man, and hath begotten in him the image of Chriſt Ieſus; ſo ſoone is he intereſſed into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fall beſides him. Euery true Chriſtian therefore, be he of neuer ſo meane repute and parts, in the eſteeme of others or of himſelfe, is yet a great, and a rich heire, and hath a mightie and large kingdome, by

1. *Comfort.*

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vertue of this birth-right appertaining vnto him: for the excluding of all that are not borne againe, from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befalne. The one cannot but bee saued as well, as the other cannot possibly be saued. Seeing if the cause that hindereth our entrance into Gods Kingdome bee remoued, wee neede make no question, but that our passage afterwards, shall be found both certain and easie enough. O therfore that the children of God could sufficiently vnderstand their owne blisse! that with heartie reioyceing within themselues, and vnfained thankfulnesse vnto God, they might passe on forward towards the fruition of it. Hope of great things in the world doth fill the soule with ioy; and men before the attaining of good things, made sure and certaine vnto them, doe comfortably fore-see, and expect the attainement. Let vs doe so for things spirituall; consider with thy selfe, to what inheritance the Lord of heauen hath pleased to adopt thee. Represent vnto thy selfe, the vn-utterable ioyes which are laid vp for thee, and which thou canst no more bee depriued of, than God himselfe can faile of truth and all sufficiencie: for hee that hath promised, is faithfull, and will performe his promise. The children of God, whilst they frame their affections according to their present estate in the world, doe walke heauily and discouragedly; at once wronging both God, that hath giuen them such excellent things to take comfort in, and themselues, that haue receiued so certaine assu-

rance of ſuch things. Doth it become thee, to whom God hath made ouer the royall inheritance of heauen, purchaſed with the blood of his owne Sonne, to weare out thine heart with diſcontentment, and to marre thy face with carnall teares? Is not the fulneſſe of celeſtiall glory and riches, able to counteruaile thy meane and afflicted eſtate here? Cannot eternitie out-weigh this inch of time; and infinite bliſſefulneſſe, the preſent ſleight afflictions? ſurely the ballances are too too vnequall, wherein things of ſo great value, are not of ſufficient weight, to pull downe ſuch trifles. It is nothing in the world, but our being led by ſenſe, rather than by faith; which makes our hearts heauy, and our liues vncomfortable. Let vs but cleare vp our eyes, dimmed with exceſſiue, and cauſeleſſe teares; and we ſhall finde matter enough for glorious and vnſpeakable ioyes, euen in theſe tribulations, which feele moſt burdenſome vnto vs. Bee thou neuer ſo poore, neuer ſo deſpiſed, wronged, troubled; yet being regenerate, God is thy Father, Chriſt thine elder brother, heauen thine houſe and habitation, and the glory thereof thine inheritance. Can he be poore that hath ſuch riches? deſpiſed, that hath ſuch honour? deiected, that hath ſuch comforts belonging vnto him? To euery ſoule amongſt you, that is able to approue his regeneration vnto himſelfe, I am to ſpeake in the name of the Lord, and to ſay vnto him in this wiſe; That he is not to lay the fault of his troubleſome, and diſcontented life vpon his eſtate, but alone vpon his vnbeleefe and inconſiderateneſſe: for God hath

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giuen cauſe and meanes enough, of being full of heartie comfort and ioy, in deſpight of all that the diuell, and the world can doe vnto him. Doſt thou not ſee, how frolicke the fooliſh worldling is, if hee haue gotten a few thouſand pounds together? if hee haue built him a faire houſe, and purchaſed a good liuing, or two, lying neere about it; and yet in ſuch termes ſtandeth his ſoule with God, that if hee ſhould (as hee may) deceaſe to night, hee were ſure to bee roring in Hell before morning. But thou, to whom Heauen is aſcertained by the moſt plaine euidence, and ſtrong aſſurance, that God can tell how to make vnto his creature of a future thing; if thou haue an ill childe, a froward yoke-fellow, a ſickely body, a penurious and friendleſſe eſtate; doſt ſpend thy time in ſullen diſcontentment, weeping, and wailing, and takeing on, with little leſſe immoderateneſſe of griefe, than *Rahel* weeping for her children, which would not be comforted, becauſe they were not. I tell thee the truth in the name of the Lord, this is a great ſin of thine, and a foule ſhame for thee. Is it not a ſinne to vnderprize heauen? is it not a ſinne to imbaſe Gods richeſt gifts? is it not a ſinne to diſ-eſteeme theſe benefits, that paſſe all the eſtimation of all men? and what is this but a diſ-eſteeming, imbaſing, vnderprizing of heauen it ſelfe, to carry thy ſelfe, as if the comfort and felicity thereof, were not of woorth enough, to keepe thee from ſinking vnder the burthen of ſorrow, about earthly matters? Againe, tell mee, if thou ſhouldeſt heare of a man that had at the ſame time made

two

two bargaines, by the one of which hee ſhould loſe ſome foure or fiue ſhillings (or pounds ſay); and by the other hee ſhould gaine ſo many hundred thouſand pounds, and vpon the former trifling loſſe, ſhould ſit weeping and ſighing, and wringing his hands, and crying out that hee were vndone; though hee knew well enough, what a rich amends his ſecond bargaine had made him. If (I ſay) thou ſhouldeſt heare of ſuch a perſon, what wouldeſt thou ſay to him? wouldeſt thou not ceaſe pitying him; and euen breake into laughter, at his ſo ridiculous and abſurd folly, that would needs torment himſelfe without all cauſe, & would not enioy the good that God had offered him? In truth few men would finde in their hearts, ſo much as to take compaſſion of ſuch a wilfully-miſerable man. Hearken now then what I ſay; Thou art this man foreſpoken of, and thy carriage is iuſt his carriage: ſo that what accuſations of folly and abſurdneſſe thou wouldeſt caſt vpon him, the ſame doe (in the trueſt application of things) appertaine to thy ſelfe. Thou haſt two liues, and two eſtates; a temporary, and an euerlaſting. For the temporary, thou haſt indeed (let it bee confeſſed) made but a ſorry match: Thy children are not ſo dutifull, thy yoke-fellow not ſo louing, thy ſtate not ſo plentifull, thy friends not ſo faithfull, as were to bee wiſhed. But for the euerlaſting, thou haſt made a bargaine aboue all imaginations gainfull. For God is to thee a moſt faithfull friend and Father; Chriſt Ieſus a moſt deare ſurety and brother; heauen a rich inheritance, all Saints fellow-

low-citizens, and all Angels willing ſeruants; and after this minute of time ſpent in affliction, thou ſhalt paſſe to a ſtate of bliſſe that neuer ſhall haue an end. In truth the gaining of tenne hundred thouſand pounds, doth not more exceed the loſſe of two ſingle pence, then theſe thy ſpirituall benefits exceede thy naturall croſſes; and therefore (I ſay) it is moſt ignorantly and ſimply done of thee, to paſſe away thy dayes in heauineſſe and ſighing; which thou haſt ſo good and ſufficient cauſe to ſpend in all holy cheerefulneſſe and reioycing. Wouldeſt thou then bee acquainted with the true cauſe of thine vnquiet and vncomfortable liuing? it is not the multitude nor greatneſſe of thy croſſes; it is not the heauineſſe of thoſe afflictions, that lye vpon thee more hard than vpon other men (as thou art ready to imagine, ſo ſeeking to excuſe thine owne fault); but it is thy carnalneſſe of minde, thy being led all by ſenſe, thy looking onely to things viſible here before thine eyes, and not to things inuiſible, prepared for thee aboue the clouds, and kept for thee by a ſtrong and able friend, Chriſt Ieſus, that hath alſo bought them, and payd deare for them. The children of God do not take paines to make themſelues vnderſtand their owne inward happineſſe; they will not finde time enough to contemplate the beauty of that goodly portion, which the Lord hath allotted vnto them; they will not beſtow their thoughts in heauenly meditations: hence their being ouercome of carnall ſorrow; and well may they thanke themſelues for the want of comfort,

fort, ſeeing they will not open their eyes to looke abroad into the land of comfort. I am ſure if any of vs were ſhut vp in cloſe priſon, for the ſpace of one whole twelue moneths, and ſhould there bee deſtitute of all good attendance, lodging, fare, and other comforts; but withall were aſſured, that at the yeeres end he ſhould ſurely come out of priſon, and bee made a great Prince for all the reſt of his life, which ſhould endure for the ſpace of fortie or fiftie yeeres after: he would ſcarce feele any trouble in that reſtraint, any griefe in thoſe wants, any diſcontent in that bad vſage: yea ſo much familiaritie would his thoughts haue, with the wealth, and honour, wherein he ſhould liue ſo long a time after his enlargement, that the impriſonment would ſeeme nothing vnto him; and he would rather wiſh to lie in priſon vpon thoſe termes, than to liue in his houſe without thoſe hopes. My brethren, ſuch, and none other is your condition. This world is your preſent priſon; and for ſome of Gods children it cannot bee denyed; but that they doe finde in it ſomewhat courſe entertainment; but it is certaine, that after a little time (perhaps leſſe than halfe a yeere, it is ſure not many yeeres) they ſhall be inlarged; and after their inlargement, aduanced to a kingdome ſo farre excelling all earthly kingdomes, in the honour, wealth, ioyes thereof, as gold excels dirt. And this kingdome they ſhall bee ſure to enioy, not for fortie or fiftie, nor for ſo many thouſands or millions of yeeres; but euen for all eternitie world without end. What do you then ſowring and imbittering your hearts with

with thinking vpon the tediouſneſſe of your imprisonment, and refuſing to take comfort to your ſelues in the conſideration of your kingdome? It is therefore (as I ſaid aboue) long onely and meerly of your carnalneſſe; in not pondering of the good that God offers vnto your ſoules; which makes you lie mourning vnder the preſſure of your afflictions. Wherefore ſettle your ſelues to reſiſt carnall ſorrow, and to embrace ſpirituall ioyes; you ſhall finde your labours this way voyde of difficulty, and full of ſucceſſe. When thy worldly heart would thruſt thee into the pit of worldly ſorrow, by telling thee of thine hard fare, thy poore houſe, thy little meanes, thy debts, thy wrongs, thine enemies; ſtay thou thy ſelfe vp by oppoſing to all theſe, the conſideration of thy new birth, whereby thou art inſtated into an heauenly kingdome; wherein thou ſhalt abound with all fulneſſe of ioyes for euermore; and wherein thou ſhalt bee more happy and bleſſed, than thine owne heart can poſſibly conceiue of, and that for euermore: And then propound the caſe vnto thine owne ſelfe indifferently, and ſay vnto thy ſoule; O my ſoule, looke on both ſides with an vnpartiall eye; looke to the condition of my body, and eſtate, and take a view of the miſeries that lie vpon me; but looke withall to the condition of my ſoule, and ponder well vpon the happineſſe that I am admitted vnto; and then bee thou but an impartiall iudge betwixt ſorrow and ioy, to whether rather thou oughteſt to encline. I am ſickly, but I am regenerate and ſhall bee ſaued: I am

am poore, but I am borne againe, and ſhall ſee the kingdome of God: I haue few friends, but I am made the child of God, and ſhall attaine heauen. I haue few friends, but I haue receiued the ſpirit of grace to beget mee againe to a kingdome immortall, vndefiled, and that fadeth not away. I haue a froward husband, or wife, or a ſtubborne ſonne or a daughter; but I am Gods ſonne or daughter, and haue Chriſt Ieſus to bee mine husband and yoke-fellow. Haue I theſe bleſſings to counteruaile theſe miſeries? and ſhall I pule, and whine, and looke with a ſad countenance, and walke with a dead heart? Nay I ought not; nay I muſt not; nay I will not yeeld to this extreame weakneſſe of carnall lamentation. I haue cauſe to be glad, I haue reaſon to bee merrie; and in ſpight of all that the worſt yoke-fellow, or worſt child, or worſt eſtate can doe to grieue mee, I will bee merry, and I will bee glad. O my ſoule, reioyce in the Lord, be merrie in thy Father, and ſhout for ioy in Chriſt thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who ſhould be liuely, if not the children of Kings? who ſhould reioyce, if not the heires of Crownes? I am Gods heire, heauen is mine inheritance, and a crowne of glory is layd vp for me, and I will bee glad. Thus you muſt labour againſt the vntowardly griefes of your owne hearts, and enioy the wonderfull bleſſing of regeneration. So muſt you wipe away thoſe vnprofitable teares from your eyes, and clothe your ſelues with the garments of gladneſſe. For it is a wrong to your ſelues, a diſgrace to the good

good thing giuen; and an ingratitude to God the giuer; if hee beſtow precious benefits vpon you, and you enioy them not. See therefore that your hearts doe not droope, nor your faces looke ſad as in former time; but goe you now out of Gods houſe (refreſhed with the ſweetneſſe of this comfort) vnto your owne houſes reioycing, as once the man did that was healed of the palſie. And if thine heart (after all this) obiect and ſay, Indeed if I were ſure of my regeneration, and ſo of my ſaluation, your ſpeeches were to ſome purpoſe: but alacke! I want that aſſurance. Why then I anſwere thee, thou haſt other more neceſſary worke than to grieue for croſſes or loſſes, for the vnkindneſſe of thy yoke-fellow, or death, or vndutifulneſſe, or afflictions of thy children; euen for this, that thou canſt not tell but that thou mayeſt be in hell (where thou ſhalt meet with that, which is incomparably worſe than all hard vſage in the world), and that within the ſpace of 24. houres or leſſe. Wherefore now turne thy thoughts from ſtriuing to put away griefe, and onely labour to change the obiect of it, that by grieuing for thy ſinnes, and by conſidering thy wickedneſſe of nature, and of life, and ſorrowfull confeſſion of the ſame to God, with humble ſupplications for a redreſſe of all, thou mighteſt at laſt become a new creature, and bee aſſured that thou art ſo; and then ſet thy ſelfe to enioy the fore-named conſolation. Either (brethren) you be not certaine of your new birth, and then you haue cauſe to grieue for things of a more dangerous nature than outward croſſes and

and ſo to labour to know your ſelues borne againe; or elſe you bee certaine of your new birth, and then you haue reaſon euen to ſcorne to bee caſt downe at any outward euils, as much as a great rich man will ſcorne to cry for the loſſe of a ſhilling. Wherefore if you be not regenerate, ſet your ſelues according to the former exhortation, to become ſo; if you be, and know it not as yet certainly, ſettle your ſelues to ſearch into your hearts and liues, and to conſider of the things formerly deliuered, whether you haue found them in your ſoules yea or no, and ſo bring your ſelues to certaintie in this point: and if you bee once certaine of it, then apply your ſelues, maugre earth and hell, to liue with glad hearts, and cheerfull countenances. For once, the word of *Dauid* is a moſt true word, *It becommeth vpright men to reioyce.* And (my brethren) that you may the better reioyce, know, that you are to be frequent in practiſing the duty of thankeſgiuing to God, for this mercy of all mercies, I meane, to appeare before him in your ſecret cloſets, and there all alone (with hearts exalted to as much ioy as can bee, and inlarged to as full an acknowledgement of indebtedneſſe as is poſſible) to report before him the wonderfulneſſe of his goodneſſe towards you, and to recount the vncountable number of his mercies, in that hee hath done more for you; than if hee had made you of baſe ſlaues, abſolute Monarches of the world. The Lord (my brethren) is exceedingly well pleaſed with the ſacrifices of thankeſ-giuing: no offering is better welcome vnto him, than the hearty offering

offering vp of the calues of our lips, ſpeaking good of his name. It doth the Lord good (to ſpeake after the manner of men) to heare his owne praiſes related by them that are deare vnto him, and haue beſt cauſe to know his inconceiueable treaſures of grace, becauſe they haue been plentifully partakers thereof. Now the benefits of this preſent life are ſo meane, worthleſſe, contemptible, in compariſon of thoſe of a better life; and by name, of this foundation of all the reſt, (ſo it is in regard of poſſeſſion and enioyment) a new birth: as that they which want it, can but ſpeake hollowly to God, when they begin to ſpeake of his mercies; and can bee but very faint in thankes, how earneſt ſoeuer they may bee in requeſt. But the childe of God, that hath a right vnto heauen, giuen him at the ſame time that he became Gods childe, he may moſt feelingly expreſſe his apprehenſions of Gods goodneſſe; and vpon occaſion of this one mercy, magnifie the name of the Lord his God, for all the reſt which become truly and indeed mercies, by meanes of this, and with this. Wherefore I doe againe propound this matter vnto you, as one of the moſt pleaſing and acceptable ſeruices, which in this preſent life you are able, any of you, to performe vnto the Lord; euen to withdraw your ſelues from company and worldly buſineſſes, and with bended knees, and hands and eyes reared vp to heauen-ward, in the moſt ſolemne manner to confeſſe before the Lord his louing kindneſſe; and to amplifie (as much as your hearts and heads will ſerue) the exceeding greatneſſe of that his vnde-

ſerued grace, which hee hath ſhewed in making you new creatures, in making you his owne children by adoption. This is better than all riches, better than all nobilitie, better than all learning, and better than all health. And the receiuing of this one mercy alone (though one ſhould for all other things be as afflicted, as the world can make him, or imagine him) deſerueth more, and more feruent praiſes, than all the nobilitie, wealth, and wit in the world without it. Hath God made thee his child? he hath done more for thee, than if hee had ſet thee in *Salomons* Throne, without making thee his childe; and therefore diſcharge the payment of praiſe for ſo incomparable a mercy; and that fully and without delaies. Eſpecially (brethren) you are to doe this, conſidering that it is (to which end we began to mention it) a principall meanes of helping you to the enioyment of the comfort, which we are about to diſtribute vnto you. For the benefits of God then are made truly comfortable to vs, when we do turne them to the praiſe of God: but when we forget to returne him his deſerued thankes, then doth hee iuſtly puniſh vs, by taking away the pleaſant reliſh of his benefits out of our mouthes; and by leauing the palate of our ſoules to ſuch an vntaſtfulneſſe, that we ſhall not be able to finde the ſweetneſſe of them: As a mouth that is out of taſte, feeles no content in the moſt ſauourie meate that is. Wherefore put together the honour of God, and your owne comfort and (that you may haue your ſoules ſo truly rauiſhed with the ſenſe of his goodneſſe, that aboue all

all carnall reaſon, and almoſt againſt it, you may be glad and cheerfull) ſet your ſelues (as I was about to ſay) in the moſt ſolemne and hearty manner, to tender vnto the Lord this welcome preſent of thankeſ-giuing. Say vnto him, O Lord God of heauen, the King of men and Angels, and ruler of all creatures, and father of our Lord Ieſus Chriſt! infinite are the benefits, whereby thou haſt obliged my moſt vnworthy ſoule vnto thee: For all that I haue, I haue from thee; and all that I ſhall haue, I muſt haue from thee: thou art the onely indeficient fountaine of goodneſſe, from whence iſſue foorth all good things to all that enioy good. It is thy wonderfull goodneſſe that I was borne a man, with vſe of my vnderſtanding and ſenſes: but yet Lord, far, far, aboue all other things that in this life I haue receiued, or can receiue, doth this benefit of cauſing me to be borne againe, of water and of the Holy Ghoſt, exceed. I was the ſonne of death, thou haſt made mee the ſonne of life: I was an heire of perdition, thou haſt made me an heire of ſaluation: I was a ſlaue to ſinne, thou haſt made mee a free-man from ſinnes ſeruitude, and a voluntarie ſeruant to holineſſe: I was vnder the power of Satan, led by his tentations according to his will; I am now vnder the dominion of Chriſt Ieſus, led by his ſpirit, to doe his will: I was the childe of the diuell, and thou haſt made me thy childe. O bleſſed change! O happy alteration! I owe to thee my ſoule by many bonds, it is thine (Lord) many waies: thou madeſt it, thou haſt redeemed it, thou haſt regenerated it;

and now (Lord) accept it as an offering of a ſweet ſauour, and accept with it all the hearty praiſes, and vnfained thanks, that a poore vnworthy creature can breathe foorth vnto thee. O Lord, this mercie can but bee abaſed by words, thou haſt made mee thine owne childe by adoption, thy ſonne, O Lord, euen thy ſonne, who art the moſt rich, the moſt high, the moſt renowned, the moſt puiſſant Prince and King; in compariſon of whom, all Princes are worſe and leſſe than very nothing. What ſhall I render vnto thee for all thy goodneſſe? thou requireſt thankes, thou deſerueſt thankes, and thou accepteſt thankes: and Lord, bee thou bleſſed and praiſed with all poſſible thankes. O thou art good, thou art gracious, thou art full of compaſſion, mercie pleaſeth thee: I feele, I feele that thy mercie is ouer all thy works; and I haue cauſe to ſay by experience, that thy mercie endureth for euer: for thou haſt made me thine owne childe by adoption, which by nature was the childe of wrath. O bleſſed be thy great and glorious name for euermore. Brethren, open your mouthes wide in thankeſ-giuing, and God will fill them full of comfort; and know that thou canſt not haue a more ſenſible aſſurance of thy new birth, than if thou canſt feele thy ſelfe heartily moued to giue praiſe to God for it: It ſhall witneſſe to thee, that thou art a new creature, if thou canſt giue many thanks to him that made thee ſo, for hauing ſo made thee. Reioyce therefore in thy bleſſedneſſe that art borne againe, and bee frequently and heartily thankfull to him, by whoſe word

word and ſpirit thou waſt borne againe; that ſo thou maiſt comfortably enioy this greateſt of all bleſſings, thy being borne againe.

## CHAP. XI.

### *Exhorting the Regenerate to grow in Grace.*

AND this is the conſolation of God we haue to giue you: O, all ye, his ſons and daughters; hearken a little further (I pray you) to the exhortation that muſt enſue: Seeing the Lord of Heauen hath created a new life in you, learne you two things from the neceſſitie thereof to ſaluation; Firſt, to cheriſh it in your ſelues: ſecondly, ſo much as is poſſible, to propagate it vnto others. Firſt (I ſay) make much of this life of grace; this new man created in you according to God in righteouſnes, and true holineſſe; make much of it: ſtriue to confirme it, ſtrengthen it, and encreaſe it. So ſoone as the life of nature is ſeene in a man, hee is made (you know) deſirous of nouriſhment, that augmentation may follow generation: ſo be you alſo for your ſoules, that you may at one time, both ſhew your new birth, and confirme it. In truth this I muſt tell you aſſuredly (for I know it to be as true, as the Lord himſelfe is to be truſted of his word) hee that once hath this life, ſhall neuer ſee death. But I told you before, that hee may feele ſickneſſe; and that if it were not for the ſick-making phyſicke, which the Lord will giue him for

2. *Exhortation two fold.*

1. *To nouriſh this life of grace in themſelues.*

his recouerie, hee might feele death. Now therefore I am to entreate you all, to ſaue the labour of taking phyſicke, and that by ſeeking to preuent diſeaſes, and to grow in ſoundneſſe of ſpirituall ſtrength. You all know right-well, what be the chiefe things which impaire naturall ſtrength, and procure diſeaſes of body, namely, infection, poiſon, ſurfeting, and ſtaruing. It is euen ſo likewiſe with the ſoule. Firſt by contagion, it drinketh in the diſeaſes of others. Secondly by poiſon, it inuenometh it ſelfe. Thirdly by ſurfeting, it diſtempereth it ſelfe: and laſtly by ſtaruing, it infeebleth it ſelfe. When an whole man aduentureth to eate and drinke with the diſeaſed, he quickly catcheth his ſickneſſe of him: ſo when a ſanctified man doth familiarly conuerſe with an vnſanctified, the poyſonfull contagion of his wicked life, doth quickly deriue it ſelfe vnto his ſoule, (for in euery man aliue, euen the moſt ſanctified, there ſtill remaineth a naturall ſinfulneſſe, and an aptneſſe to doe euill) cauſing that firſt hee doth not much diſlike, afterwards hee liketh well enough, and laſt of all imitateth his vngodly behauiour. This made *Salomon* ſay, that *hee which walketh with the wicked ſhall bee made worſe:* and againe, *walke not with an angry man, leſt thou learne his waies*: and againe, *A companion of the idle* (becauſe himſelfe will alſo quickly proue idle) *ſhall be clothed with ragges.* Euill companie hath a marueilous great force to draw euen regenerate men to euill practiſes: and therefore *Peter* aduiſeth his conuerts in the Acts, to ſaue themſelues from *this wicked generation*

1 By *auoiding ill company, and chuſing good.*

*neration.* A godly man therefore that deſireth to maintaine his ſpirituall ſtrength, and not to become exceeding ſinfull in heart and life, muſt carefully ſhunne the ſocietie of ſinners: eſpecially he muſt not make neere friendſhip with them, nor be a daily and familiar companion vnto them: and leaſt of all vnite himſelfe in the band of a matrimonie with ſuch. We know that euen *Salomon* caught idolatrie of his idolatrous wiues, and the ſonne of *Iehoſhaphat* was likewiſe infected with the ſame fault, by his vnhappy marriage with the daughter of *Ahab*. Sinne will as eaſily creep from one man to another, as the plague or peſtilence: neither is the body more apt to receiue naturall contagion, than the ſoule, ſpirituall. No ſooner was *Euah* made wicked, but *Adam* did alſo take the fault of her. Say thou therefore with *Dauid*, if thou meane to continue a ſound Chriſtian, *Away from me ye wicked; for I will keepe the Commandements of my God.* Make thy ſelfe inward onely with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate: that by their graue counſels, wholeſome admonitions, and holy inſtructions, they may quicken thy dulneſſe, and ſtrengthen thy weakneſſe, and (which is the beſt of all teachings) by doing well before thee, may ſhew thee alſo how to doe well. Let it be amongſt the ſure proofes of thine vprightnes which *Dauid* alleageth for himſelfe, that thou haſt not haunted with vaine perſons, nor gone in to diſſemblers, nor ſate in the aſſembly of the wicked. Loue thou thoſe that loue God, and are loued of him;

2. By auoiding things ſinfull in reſiſting the firſt motions to ill.

him; but his enemies that hate him, and are hated of him, euen all the workers of iniquitie, hate thou with an earneſt hatred, as if they were thine vtter enemies: and learne by *Pauls* precept to withdraw thy ſelfe from euery brother that walketh inordinately. For want of this care, many a man after ſome beginnings of goodneſſe, hath beene turned out of the way, and beene made worſe than euer before. For ſinners loue to draw others with them to the ſame exceſſe of ryot, and chiefly they delight to driue backe thoſe in whom they perceiue ſome lineaments and appearances of Gods image, triumphing in nothing more, than in hauing drawne thoſe that ſeemed to ſtand on Gods ſide, to turne backe againe with them, and like fugitiues runne headlong into the campe of the diuell. Wherefore let euery one of thoſe that deſire to grow in grace and in the feare of God, reſolue to abandon the ſocietie of all ſuch contagious creatures. Secondly, let them take heede of ranke poiſon: Sinne, I ſay, ſinne; things vnlawfull and condemned; theſe are very ſtarke poiſon to the ſoule: Rats-bane, and Hen-bane, and Mercury, and Opium; yea, the very inward moiſture of a Toade or Serpent, are no more dangerous to the fleſh, than this is to the ſpirit. And when a Chriſtian man begins to yeeld ſo much to the naughtineſſe of his owne heart, that hee takes leaue to allow ſome ſinne in himſelfe, in ſome ſmall degrees; then it ceaſeth not to worke wofully in his ſoule, till at laſt it haue cauſed him to breake foorth into the groſſe and foule practice of it, and then is hee poiſoned

poyſoned indeed; and if the Lord ſhould not come with his phyſicke, he could not but be damned: but howſoeuer, hee languiſheth and is ſicke, he leeſeth the ſenſe of Gods fauor; the deſire of Gods ſeruice; the comforts of Gods word; and the loue of the comming of Chriſt Ieſus. Luſt, reuenge, deceit, loue of money, loue of credit, loue of pleaſure, and all other corrupt affections lodging within (if they once ſo farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euen grieue the Spirit of God, and quench the graces of the holy Ghoſt, till after a while, a man falleth into ſome wicked act of ſome of theſe kindes: and, Oh then, the burning, and ſhooting, and ſwelling of the body after the drinking of Rats-bane, is not more manifeſt in the body, than the miſerable effects of theſe ſinnes are euident in the ſoule. The conſcience begins to accuſe; God is alienated; the heart is hardned; the minde blinded; and ſometimes a man lies long (as it were) in a ſwoune, before he can recouer himſelfe by repentance. Wherefore the godly mans care muſt bee, to oppoſe the firſt motions of ſinne, to flie the occaſions of euill doing, to bee carefull of reſtraining himſelfe from the very ſmalleſt degrees of wickedneſſe: for a little ſinne allowed, will bring in a greater; till that come accompanied with the greateſt of all; and that make a man little leſſe than dead the ſecond time. We muſt therefore caſt away the ſuperfluitie of malicioufneſſe (that is, this allowing of ſinne, and pleaſing our ſelues in the occaſions, and

and first degrees of it) if euer we desire the spirituall health and wel-fare of our iner man. *Dauids* conceitednesse begat idlnesse; idlenesse begat adultery; adulterie, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider; the miserable ruines, that haue beene made in the soules of many of Gods seruants, by their carelesnes this way; how weake they haue growne! how their acquaintance with God, their delight in his word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, haue bin interrupted! and how they haue come to that passe as scarce to shew to others, or find in themselues any signe of liuing! Perhaps this may be the very case of some amongst you that heare me at this time, O (if it be) get thee a preseruatiue; take thee a large quantitie of godly sorrow; feed vpon the bitter (but wholsome) hearbes of humiliation & griefe; go & meditate on the threatnings of the Law; on the death of Christ; on the lamentable effects that others of Gods people haue found vpon their growing so naught: & recouer thy selfe again by hearty confession, & humble begging of pardon and of strength. And now al you, that be (as yet) free from sueh wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sinne so farre preuaile against you, that you should giue any allowance vnto it, take any pleasure in the motions or occasions of it, or giue your hearts leaue so much as to thinke or speake of it, but with detestation. Poyson is often sweet; but a wise man had rather denie to his taste the delight of sweetnesse, than fill his stomacke

macke with deadly pangs and gripings. Sinne is honey in the mouth, but grauell in the bellie. Hidden bread is pleaſant, and ſtolne waters are ſweet; but, O the miſerable agonies which muſt enſue, before the ſoule can bee clearly purged againe from the remainders of ſuch poyſon! It is a pleaſing thing to dally, to reuenge, to deceiue, to play the glutton, and the drunkard: but it muſt coſt a man ſo much toyle, ſo many ſorrowfull confeſſions, ſo many heauie paſſages, before hee can recouer againe the quiet of his conſcience, and his enioyment of the aſſurance of Gods fauour; that at laſt it ſhall appeare a deere-bought contentment, and an euill penny-worth of delight. No wiſe man will drinke Wine and Sugar, if it haue beene firſt impoyſoned with ſome deadly thing: neither let any Chriſtian ſo farre forget the rules of Chriſtian wiſedome, as for any paltry pleaſure, or profit, or credit (which lying, ſwearing, whoredome, drunkenneſſe, idolatry, or any like groſſe ſinne, may yeeld vnto him) to venture the committing of them. Doubtleſſe if he doe, his complaint ſhall be at laſt as thoſe ſonnes of the Prophets once ſaid; O man of God, death is in the pot! But to ſurfet, is little leſſe dangerous than to feede on poyſon: to labour ouer-much, and ouer hard to the inflaming of the blood; to drinke when a man is hot, to eate and drinke exceſſiuely; theſe things doe ſo exceedingly diſquiet and ouer-charge the body, that many a man dies of them. So in the ſoule, it is likewiſe found, that the exceſſiueneſſe of things lawfull, and the vnſeaſonableneſſe of indifferent

3. *Taking heed of exceſſe in things indifferent, and accuſtoming to ſparing and moderation.*

ferent actions, doth ſometimes little leſſe annoy the ſoules welfare, than the committing of things ſinfull. Eſpecially if a man doe miſtake, and account that thing lawfull or indifferent, which is wicked and ſinfull; and hereupon out of his erroneous iudgement, lay the reines vpon the necke of his carnall deſires: groſſe, knowne, confeſſed ſinnes, doe no more enfeeble the ſoule, and ouerthrow the quiet and ſtrength of the inward man, than ſuch licentiouſneſſe. The abuſe (I ſay) of things in themſelues lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the ſoule; and often, death is little leſſe than ready to enter in, at this window. The ouer-eager following of worldly buſineſſe, when a man, not out of obedience to Gods commandements, and out of a deſire to humble himſelfe by iuſt painfulneſſe in his calling: but out of a loue of wealth, and a deſire to grow rich and great in the world, doth ſet his thoughts and hands aworke about the affaires of this life, ſo that hee can ſcarce thinke or ſpeake (with any life or comfort) of any other thing than this earth; this greedy and continuall purſuing of worldly buſineſſes, though in themſelues lawfull, honeſt, and commendable, doth vexe the ſpirit, choake the Word, diſ-hallow the ſoule, offend God, and wound the conſcience, no leſſe than the committing of fornication would doe: for this is to commit ſpirituall whoredome with that grand harlot, the wicked world. Alſo the exceſſiue and vnſatiable vſe of pleaſures and paſtimes (in themſelues it

it may be no way ſinfull nor condemnable, yet ſtill purſued with an ouer-vehement affection to them, with an ouer-ſtrong delight in them; when they bee not vſed as meanes of maintaining our health, or fitting our ſelues for the workes of our calling, and indeed (according as the name of recreations beareth) for the refreſhing of the minde, and making it more liuely and cheerefull in better things; but are followed for their owne ſakes, out of a loue of paſtime (which is too childiſh and baſe a thing for a wiſe heart to be in loue with) and onely for want of better buſineſſe, or a will to follow it; and when there is no conſcionable regard had, of that rich and precious iewell of time (which no treaſure can redeeme), I ſay, the moſt honeſt and lawfull recreations in the world, ſo inordinately followed, without regard of the due end thereof, and without the practice of Chriſtian moderation in them, is no leſſe harmefull to the ſoule, than it is to the body to be ouer-watched, or ouer-laboured. It dulleth the heart, it clogs the conſcience, it ſtoppeth the mouth from praying, it interrupteth all good meditations, and by little and little doth ſteale away the heart from God and godlineſſe; till at the length groſſe ſins and preſumptuous, doe come in the necke of lawfull liberties abuſed. The ſame be ſpoken of the vſe of daintie fare, and ſoft raiment, and all other naturall comforts; when the heart begins to bee ingaged to them; when we onely ſeeke our owne ſatisfaction in them; when we forget to demonſtrate in our manner of vſing them, a deniall of the

the world, and a crucifying of our ſelues to the world, and the world to vs: then they are exceeding dangerous to our ſoules, and doe euen little leſſe than kill vp the new man in vs. O I would that the experience of many a Chriſtian did not verifie this. I would that euen *Salomons* example might haue beene our warning! for where did his fall begin? where did folly firſt take aduantage of him, and firſt trip vp his heeles? It is very probable, that voluptuouſneſſe was the beginning of his wofull decay. Deſire of many women, made him take many ſtrange women; and the not denying his eye any content, made him ſo voyde of ſight for the time, that hee could not ſee (at leaſt not obſerue) the foulneſſe of building Idols temples for his wiues, of tolerating Heatheniſh ſuperſtition, and (like enough alſo at laſt) of going with his wiues for company to ſee their ſeruices. Learne, learne by the fall of another, (yea ſuch a man, the moſt famous of all men for naturall wiſdome and vnderſtanding) learne, I ſay, to temper your ſelues in things indifferent; to bee moderate in following your calling; moderate in vſing recreations; moderate in meate and drinke, and attire; and alwayes rather to be ouer-ſparing to your ſelues in theſe things, then ouer-large; rather abridge thy ſelfe of ſomewhat thou mighteſt haue, than by venturing (as farre as euer thou art able) to make thy ſelfe beleeue it is lawfull, to bring thy ſelfe in danger of going a ſtep or two further, and falling into a flat ſinfull abuſe. Shew forth the vertues of Chriſt Ieſus, and let it appeare, that thou doeſt

doeſt not loue the world, nor the things thereof; by being content alwaies rather to come a little too ſhort of thine allowance, than any whit at all exceeding it. The moſt wholeſome diet is that, that is moſt ſparing; and it is profitable for the body ſomewhat to denie the appetite, and abridge the ſtomacke. Euen ſo it is alſo for the ſoule; and no man ſhall euer bee other, than a dwarfe and weakling in godlineſſe, that will not bee drawne to denie himſelfe ſomewhat of his lawfull liberty: for ſo ſlippery is our ſtanding, ſo weake are our feet, that if we venture to doe all we thinke lawfull in theſe kinds, wee ſhall ſurely doe it vnlawfully. I haue told you (brethren) beleeue it as a ſure truth, which your experience ſhall iuſtifie, though your tongues may denie: You ſhall not be confirmed in the inward man, if you doe not keepe your ſelues ſomewhat ſhort in outward liberties of the body, about profit, pleaſure, food, attire, and the reſt of theſe bodily and ſenſuall matters. O preſer thy ſoule before thy body, and make more account of inward ſtrength, than of outward wealth, credit, or merriment. But laſtly, if a man doe ſtarue himſelfe for want of victuall, and pine his body, by neglecting his due meales, it is without all doubt, that he ſhall haue a weake and feeble body. So it is alſo for the ſoule. The Lord that hath ordained bread to make mans heart ſtrong, hath ordained alſo the Spirituall foode of his ſoule, prayer, preaching, the Sacraments, holy meditations of the Word, and workes of God. Theſe are as requiſite for the ſoules encreaſe in grace; as meate,

*4. By being conſtant in religious exerciſes.*

meate, and drinke, and cloath, for the bodies proceeding in ſtrength. Now as it often falleth out in the body, that there growes vpon it a certaine kind of crazineſſe and ſtomackleſneſſe, which makes a man to haue no mind of his victuals; and then the longer hee abſtaineth, the leſſe minde hee hath to eate, the leſſe abilitie to digeſt: ſo it commeth to paſſe likewiſe in the inward man; the ſoule begins to take little content in prayer, in reading the Scriptures, in hearing the Word preached, in the receiuing of the holy Sacrament. Theſe things are not deſired, nor delighted in, with halfe ſo much ardour & feruour, as in former time. When the caſe ſtands thus with the ſoule (and likely the comming in of gain & preferment, by diuerting the thoughts and affections from things heauenly, to things earthly, doe bring the ſoule to this caſe), then it growes weaker & weaker, and often falleth groſſely and palpably. Yea, it commeth to paſſe ſometimes, that afflictions lying hard vpon a man, doe euen put his ſoule out of taſte, through the ſowernes and bitternes of carnall ſorrow, that he findeth no appetite to holy exerciſes (which are the repaſts of the ſoule), nor any contentment in them: then grace is in the wane alſo; then all vertues wither and languiſh, & the ſoule fareth like vnto him that cannot eate his victuals, whoſe very cheekes ſhew it: ſo the outward behauiour and carriage of ſuch a man, being farre ſhort of that heauenlyneſſe and fruitfulneſſe, that once will diſcouer this languiſhing of his ſoule. Wherfore hee that would be ſtrong in Chriſt Ieſus, and in the power of his might,

might, muſt ſtirre vp in himſelfe the Spirit of God which he hath receiued, by conſtancie in holy meditations of God, of his kingdome, of his workes, of his attributes; of himſelfe, his mortality, his ſinfulneſſe, the ſhortneſſe of life, the vanitie of earthly things, the vncertaintie of friends and wealth, and that laſt houre of his life, and that great day of iudgement. He muſt alſo reuiue the ſame grace of God in him, by being feruent in prayer, and by prouoking himſelfe with all heartineſſe of deſire, to beg good things at Gods hand, eſpecially the encreaſe of all heauenly vertues. He muſt alſo labour to make his heart hot, with earneſt and vnfained thankſ-giuing for all temporall and ſpirituall benefits; eſpecially for the death of Chriſt, and the kingdome of heauen by that deare price purchaſed for him. Hee muſt gaine all opportunities of hearing the Word preached; and not ſuffer any idle obiection, and fooliſh impediment to hinder him from preuenting it. Hee muſt digeſt it by meditation, when he comes home. He muſt carefully prepare for the Lords Supper, by renewing his repentance and his faith, before hee come thither: And thus he muſt feed of all the delicates, that God hath prouided for him. No ſo true ſigne of bodily health, nor ſo ſure meanes of outward ſtrength, as a good ſtomack with good digeſtion: No ſo ſure token and certaine meanes of ſpirituall ſtrength and health, as a longing deſire to all holy exerciſes, publike as well as priuate, and priuate as well as publike. By theſe Chriſt Ieſus communicates his graces to vs. The Word that begat

vs, will nouriſh vs. The ſpirit of prayer that obtained good things, will obtaine alſo encreaſe of them, and ſo the ſoule muſt needs be well-liking. Brethren, you all are taught by nature the neede of corporall food, know alſo the neede of ſpirituall; and if thou deſire to haue thy ſoule thriue in ſtrength and ſtature; forſlake not thy meales, cut not off religious exerciſes ſhort, diſpatch not Gods worſhip curſorily, turne not holy duties into matters of faſhion, and formalitie; but do them, and doe them conſtantly, and doe them heartily, and content not thy ſelfe in doing them, vnleſſe thou finde ſome life and courage in doing them. And that thou maiſt thus maintaine in thee an hungrie appetite after the exerciſes of pietie; dip thy morſels often in the ſharpe ſawce and ſower herbes of humiliation. Looke backe (ſo often as thou findeſt a kinde of fulneſſe of ſtomacke, and ſpirituall ſatietie growing vpon thee), looke backe vnto the former ſinnes of thine ignorance, conſider thy naturall miſerie and wretchedneſſe, conſider of thy moſt beloued corruption, and addreſſe thy ſelfe to worke ſome ſenſible apprehenſion of griefe for theſe things, and ceaſe not ſtriuing, though at firſt thou ſeeme to ſtriue in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the ſoules appetite, and reſtore a man to ſome liuelineſſe in holy duties; at leaſt will ſo farre foorth preuaile, that if hee recouer not his appetite, hee ſhall remaine ſenſible of this ſpirituall ſtomackleſneſſe,

leſneſſe, and humbled vnder it, and full of ſighs and groans, becauſe of it; which at length will cure him without inconuenience. Now (brethren) let this word of exhortation ſinke into your ſoules. If regeneration be neceſſary to ſaluation, then the growing in the power of regeneration is alſo neceſſarie. Weake things are often ſo obſcured with their contraries, that it remaineth vncertaine, whether they be or no: but that that is ſtrong, will ſtirre and ſhew it ſelfe. Grace may be doubted of, ſo long as it remaineth feeble and infant-like; adde vnto it growth and bigneſſe, and it will be out of queſtion. No man can be aſſured of his ſaluation, without edifying his inward man more then be ſaued, without hauing the new man. If you would enioy your new birth, confirme it; if you would attaine the comfort of it, grow in it. Neglect not the grace of God that is giuen vnto you: now that you are in Chriſt, be ſtrong men in Chriſt: and ſeeing the Lord hath vouchſafed you the worke of his Spirit, giue mee leaue to make vſe of the ſweete exhortation of *Paul* to his Theſſalonians; and to entreate you (brethren) to encreaſe yet more and more.

## CHAP. XII.

### *Exhorting to propagate grace to others.*

2. *To propagate it to others.*

BVT our exhortation (if you remember) had another member; it is not enough for a good man to get more grace to himself, vnlesse he doe his best also to helpe his neighbours vnto grace. They that are begotten of God, must doe their vtmost endeuours to beget others vntó God. All things in nature haue an inclination to deriue their owne qualities vnto other things, and to assimilate or make like vnto themselues, that that comes neere vnto them. Fire makes all things hot, & water all things moist: and in nature, nothing is more ingrafted, than the propagation of the kind. Surely this new and diuine nature must not be idle in this behalfe; but they vpon whom the Lord hath pleased to bestow it, must labour to be his instruments, of conueying it to others. And in truth, what more comfortable thing can there be in all the world, than to bee the instrument of making many to turne from the kingdome of Satan, to the kingdome of heauen? Doubtlesse the point wee haue proued, doth necessarily leade me to this exhortation. Seeing without regeneration there is no saluation, O let all that know the necessitie, fruit, vse, of a new birth, labour to hasten the new birth of others also, that so they may bee furtherances to their saluation: to which if they haue

haue any degree of Chriſtian charitie, how can they chuſe, but put to an helping hand; although (perhaps) their endeauours that way be miſconſtrued, and they win no thankes, but rather hatred for their labour? A mad man in his madneſſe, is moſt outragious againſt thoſe that ſeeke his recouery, and will needs force medicines, and good order and diet vpon him: But no man after his returne to his ſound mind, is (I thinke) ſo worſe then mad, that then hee doth not thanke ſuch friends with all his heart, and eſteeme himſelf much indebted to them for their paines: euen ſo thoſe that are poſſeſſed (as all vnregenerate men are) with a ſpirituall frenzy or lunazy, may perhaps be diſtempered with choler againſt ſuch as ſeeke their regeneration; that is to ſay, their bringing to a right mind: but if euer the Lord ſhew mercy vnto them, and viſit them with his heauenly gift, they will glorifie God for vs in the day of their viſitation. Vnderſtand therefore, that it is a great fault for a Chriſtian man, not to be forward in ſeeking (according to his place) to helpe others to the participation of the ſame grace with himſelfe. It diſcouers a want of zeale to Gods glory, and charitie to mens ſoules; and it ſhewes that a man hath not well conſidered, either of the bond wherein God hath tied him to his neighbour; or of the ſeruice which he ſhall performe vnto God in ſuch endeauours. See you not (brethren) how all herrtikes, and ſchiſmatikes, and men of falſe religions, ſtriue to draw others to their opinions and practiſes? See you not, how euen damned Atheiſme, and helliſh pro-

faneneſſe, and beaſtly Epicuriſme, are not aſhamed to attempt the drawing of companions? Shall Gods child alone bee content to goe ſolitarie to heauen? and to get out of Satans clutches himſelfe, though hee lend an hand to pull out no man elſe beſides himſelfe? Doubtleſſe the readineſſe of wicked men to poyſon all that come neere them, with the poyſonfull breath of their errours and diſorders, ſhould inforce vs to more forwardneſſe and care, in ſeeking to be Gods inſtruments, ſo farre as in vs lies, at leaſt to prepare ſome to their regeneration: vnleſſe wee will bee content, that they ſhall be truer ſeruants to the Diuell, than wee to God; and they more full of miſchiefe, than wee of weldoing. But I am perſwaded, that you are already perſwaded, that this is a dutie, and that the conſideration of the abſolute neceſſitie of a new birth to life euerlaſting, doth euen neceſſarily inforce it vpon you: for how can hee ſay, he loues his neighbour, that will not put himſelfe forward, to helpe him forward in the way that leadeth to life. Wherfore that the exhortation may not bee fruitleſſe, I will alſo giue you ſome neceſſary directions in that behalfe. All men therefore conſidered as members of the ſame particular Church, are either Paſtors, or the flocke committed to them. The Miniſters are appointed by God to make it their maine worke and buſineſſe, to beget men to life eternall, and to nouriſh this life in them. It is their ſpeciall calling, to apply themſelues vnto this moſt profitable ſeruice to God, and the ſoules of men. Now for priuate men, they are alſo to attend and heede this

ſeruice

ſeruice with great care, ſo farre as it may lie in the way of their calling. Wherefore ſome rules muſt be giuen to all men in generall, ſome in particular to the Miniſters. The duties that are common to all men, are likewiſe of two kindes: ſome reſpecting all thoſe with whom they may haue any occaſion of dealing withall; ſome ſpecially reſpecting thoſe that are vnder their gouernement. In reſpect of all men, they muſt ſhine forth in the cleare light of an holy conuerſation: and ſecondly, bee abundant in godly exhortations and admonitions, looking firſt to their actions, and then to their words. For the firſt: Thoſe to whom God hath affoorded this vnſpeakeable benefit of a new life, muſt ſo carry themſelues in all their behauiour, that they may adorne the Goſpell of Chriſt Ieſus; and make others to perceiue ſo much beauty and praiſe-worthineſſe in their liues, that they may bee prouoked, out of an holy emulation, to bee like vnto them; therefore Chriſt Ieſus hath made vs liuely members of his body, that by following him our head, wee may draw others vnto him. So *Paul* was bold to propoſe his example to the Churches to imitate: ſo hee telleth the husband, who hath an vnbeleeuing wife; and the wife, which hath an vnbeleeuing husband, that they ſhould dwell one with the husband, the other with the wife; *For why* (ſaith he), *how canſt thou tell, but that thou maieſt ſaue thine husband, or thy wife?* And the way how, Saint *Peter* ſheweth, ſaying, that *Thoſe which will not be won by the word, may be won by the wife without the word, whileſt* (ſaith he) *they behold your good conuerſation.*

*Which all muſt doe.*
1. *To all.*
2. *By a godly conuerſation.*

1. Cor. 7. 16.

1. Pet. 3. 1.

Loe, how the vertuous conuerſation of a good wife, hath a ſingular efficacie to draw the husband to God; and to allure him to the imbracing of the ſame faith, which hath beene ſo powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neereneſſe, and perpetuitie of conuerſing together, hath more opportunitie to doe her husband good this way; yet no queſtion but the like care of godly behauiour, hath the like power alſo to worke vpon brethren, and neighbours and acquaintance, and is in that name required of euery Chriſtian man. For in truth, the luſter and ſhining of vertue, hath great force to ſtirre vp admiration in the beholders; and to eſtabliſh in them an high opinion of the perſon, in whom they ſee the ſame, and to make them euen wiſh to be found like vnto them: and ſo at length to condiſcend vnto the vſing of the ſame meanes, by which they haue perceiued, ſo wonderfull effects to haue been wrought in them. Indeed men deſperately and exorbitantly wicked, are withall ſo Owle-eyed, and ſo miſchieuouſly minded, that the ſhining of holineſſe doth exceedingly offend them, and prouoketh in them the ſharpeſt hatred, and moſt vehement malice that can bee. But for thoſe in whom the reſtraining ſpirit of God, hath kept downe corruption from ſuch an abſolute preuailing; and ſome common worke of grace hath planted ſome, either beginnings, or appearances of ſome goodneſſe; they cannot but wonder at the image of God, and highly eſteeme him in whom it is; and be prouoked with ſome deſire at leaſt, to

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ſtriue for the attainement of the ſame excellencies. Yea, for thoſe moſt notorious ſinners, that are habituated ſo ſtrongly in ſinnes and wickedneſſes, that vertue ſtirreth vp hatred and ill will in them: if euer any croſſe befall them, or any trouble of minde, or the like accident, that ſomewhat cruſheth their corruptions, and abateth the power of their luſts; at that time, they cannot but make knowne a ſecret eſtimation, that goodneſſe winneth vpon them, and euen deſire to ſeeke ſome comfort of thoſe, whom they thinke able to afford it. Wherefore it is required of all thoſe, whom the Lord hath begotten againe to life euerlaſting that they frame their conuerſation, as beſeemeth the Goſpell of Chriſt, and agreeably to their high and excellent calling; that men beholding it, may glorifie their heauenly Father, and may be allured to a liking of pietie, which is the firſt ſtep towards the working of it. They muſt euen ſhine as lights in the middeſt of a froward generation, being blameleſſe and ſincere, and holding out the word of life among them: yea, they are expreſſely commanded, to walke wiſely towards them that are without, becauſe their walking may bee a great furtherance to the others conuerſion. They muſt ſhew forth the vertues of him, that hath called them from darkeneſſe to light, that their light may helpe to enlighten others alſo. They muſt bee patient in affliction, gentle in bearing wrongs, painefull in doing ſeruice, iuſt in all their dealings, true in all their ſpeeches, pure in all their carriage, ſober in all their liues, and vnſpotted in their whole conuerſation.

uerſation. They muſt beare much, and ſuffer long, and be plentifull in workes of mercy, and cheare-full in workes of kindneſſe; and aboue all, ſhine foorth in doing good againſt euill, and ouercom-ming iniuries with good turnes. They muſt ſhew themſelues cheareſull and amiable, peaceable, and heauenly minded; and that they doe not ſerue themſelues, but ſeeke the profit and good of their brethren in charity. They muſt neither bee ſo li-centious, as to be wonne by company of others, to things that are vnlawfull; nor ſo ouer ſtrict and ſcrupulous, as to bee enemies to the lawfull vſe of lawfull contents. And it is certaine, that that man (which being ſanctified by the ſpirit, doth ſhew forth the fruits of the ſpirit (ioy, loue, peace, tem-perance, goodneſſe, meekeneſſe, and the reſt), and that obſerueth a prudent mediocrity in all things, ſo that he neither ouer-laſh in vnlawfull things, nor bee too ſtrait in lawfull libertie), ſhall win to him-ſelfe an honourable eſtimation in the hearts of them that are not ſtarke naught; and ſhall make them ready to receiue his exhortations, and to ioyne with him in good exerciſes, by which they may at length bee made partakers of the grace of God. Wherefore (my brethren) ſee that ye beau-tifie the doctrine of God; ſee that yee honour the name of Chriſt; ſee that yee be doers of the word, and not hearers onely, deceiuing your owne ſoules. Deny your ſelues, crucifie your luſts, ſerue not your owne bellies, ſeeke not your owne things, but ſhew your holy conuerſation in the meekeneſſe of wiſedome. Let thoſe that are not yet regenerate,

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behold in you that be, ſomething that may affect them, that may ſtirre them to a good liking, to a care of following, and to a deſire (at leaſt) of being found ſuch as you are; and ſo by working out your owne ſaluation, be helpers alſo to the ſaluation of others. Secondly, let your tongues be well ordered, and your words gracious. Let your lips feede many, let your mouthes be wel-ſprings of life, and pleaſant and fruitfull trees; the words of which (as it were leaues) may heale many. Although the preaching of the Word by the Miniſter, bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath beene, and may be, and (if it were well vſed) would bee effectuall to the ſame purpoſe. The preaching that firſt ſpread abroad the Goſpell, was of men by priuate conference ſpeaking to thoſe of their acquaintance, whom they found opportunitie ſo to teach; as well as by a more publique preaching of Miniſters, Apoſtles, Euangeliſts, and Prophets, taking the aduantage of publique aſſemblies. And in this ſenſe it is ſayd of all thoſe, that were ſcattered abroad by the perſecution of *Saul*, that they preached the Goſpell to ſuch as they met: (not all indifferently, but alone the Iewes) vntill at length, ſome of them of Cyrene, began alſo to ſpeake vnto the Gentiles. Now the words of a godly man, tending to conuert others, muſt be of two ſorts, or rather three. Firſt, inſtructions, I meane a plaine declaration of ſuch neceſſary heads of Chriſtian doctrine, as are moſt vſefull to the working of grace, viz. of *Adams* fall, and the miſe-

2. *By good conference.*

miſerable eſtate of mankind thereby; of the neceſſitie and nature of repentance; of the death and ſufferings, and natures, and offices of Chriſt Ieſus; of the exceeding great danger of ſinning, and of the endleſſe torments of hell; of the certaintie of ſaluation to all beleeuers; and of the nature of true faith, and ſuch other like. Theſe a godly man ſhould ſeeke opportunitie to fall in ſpeech of; and auoiding al iangling and friuoulous diſputes about vnneceſſary quirkes and quiddities, and matters of ceremony, and diſputable points in things externall (wherewith ſome doe onely take vp the time and trouble themſelues, and the Church, without edification): I ſay ſhunning, or ſlenderly and lightly paſſing ouer theſe, ſhould bend himſelfe to a more plentifull and ſerious deliuering of thoſe points (which are ſo neceſſary, that without them men cannot be ſaued), according as God hath giuen him vtterance and abilitie; alwayes remembring to obſerue the circumſtances of time, place, perſon: and not to ſpeake in the eares of a ſcorner, that will deſpiſe the wiſdome of his heauenly ſpeeches. O how happily might a priuate mans lippes ſpread abroad knowledge, if hee would thus redeeme the time to holy conference! not as if it were not lawfull to ſpeake of other matters, either of buſineſſe, or for delight; but that the beſt things ſhould not be quite ſhouldred out, and vtterly forgotten. Thus as men ride together by the way, as they walke together in the field, as they ſit together in their houſes: they might (without hinderance to their naturall affaires) bee buſie in furthering

ring their owne and other mens euerlaſting eſtate. And doubtleſſe that man ſhould bee wonderfully confirmed in knowledge himſelfe, that would thus endeauour to communicate his knowledge to his brethren. Other things are diminiſhed by participating; but knowledge is encreaſed by making it common, with a moſt happy and a gainefull kind of encreaſe, where both ſides be gainers: and the giuer getteth ſo much more to himſelfe, by how much hee giueth more vnto another. Wherefore if thoſe amongſt you that haue knowledge, doe meete with ignorant perſons (as alas the ſtore of them is ſo great, that you cannot chuſe but meete with many) then open your lips with diſcretion, and let the law of wiſedome be vnder your tongue. Then ſlip gently into ſome one or other neceſſary head of Chriſtian doctrine, that may bee moſt behoofefull; and from one to another, till your wholeſome and profitable ſpeeches, haue helped to open the eyes of the blind. Say to thy ſelfe, how can I tell but that God by my meanes, may begin to make theſe ſimple ones vnderſtand wiſdom; and theſe ignorant learne that knowledge, which may in time procure their conuerſion? then let thy loue burne within thee, and ſtrengthen thy deſires ſo farre, till thou haſt broken thorough the bands of ſhamefaſtneſſe, and feare, and other carnall hinderances, that Satan will caſt in thy way: till hauing made it familiar to thy ſelfe to vſe good conference, thou beeſt able to doe it at all ſeaſons, and with all readineſſe. No ſouldiour is hindered, either by baſhfulneſſe or feare, if the compa-

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nie will giue him hearing, to talke of warre, and the diſcipline of warre. The Drouer and Grazier will bee talking of Sheepe and Oxen. The Huſband-man cannot keepe his tongue from the Plough, and the prices of his corne: Euery tradeſman is apt to fall in ſpeech of the comodities or workes that belong to his trade: Shall the Chriſtian and ſanctified man alone, either feare or ſhame, to ſhew forth the riches of his mind, and to be telling of the wonderfull myſteries of godlines? I pray you lay aſide carnall feare, and carnall ſhame, and reſolue to approoue the goodneſſe of your hearts, by the ſeaſonable wiſedome of your words; and remember what *Dauid* tels you in the Pſalme; *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh iudgement.* Secondly, ioyne louing and wholeſome exhortations, ſtirring vp one another, and exhorting one another, as the Apoſtle ſpeaketh. Perſwade with the kindeſt and affableſt words thou canſt inuent: perſwade (I ſay) thoſe, whom thou mayeſt hope will bee perſwaded by thee, to reade the Scriptures, to reade other good bookes of good men; and if thou thinkeſt there bee any hope that they will reade the ſame, giue them withall ſome briefe and good writing, that thou haſt found to thy ſelfe moſt beneficiall; eſpecially perſwade them to goe and heare the word of God: ſay, *Come, let vs goe vp to the houſe of the Lord.* Striue to bring them to a good eſtimation of Gods ordinance of preaching, and to frequent it conſtantly, and take aduantage, of what thou knoweſt they haue heard, to

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ſtirre them vp to godly ſorrow, and to mourning for ſinne, and to amendment of life. Doe thy beſt to draw them vnto thoſe duties, that haue drawne thy ſelfe, and may draw them to God. Great is the force of louing perſwaſion; it ſtealeth into the ſoule afore a man is aware, and taketh footing before hee can obſerue it. It leades and guides men with a kinde of gentle violence, to the things that they neuer intended; and oftentimes it alters euen peremptory and ſtomackfull reſolutions. Forget not therefore by theſe goades, to pricke men forward vnto all the good duties of pietie, which thou haſt found effectuall to thine owne new birth. And thirdly, let wholeſome reproofe or admonitions bee intermingled. How truly ſayd hee; that called theſe, Pretious balmes? onely let them bee deliuered louingly, and ſeaſonably, in as much priuateneſſe as may bee, and with as much gentleneſſe. It is Saint *Pauls* precept, Admoniſh the vnruly. Indeed wee muſt limit it with *Salomons* limitation, vnleſſe hee haue ſhewed himſelfe a ſcorner: but otherwiſe hee is, and muſt bee more than ordinarily vnruly, that if hee bee gently taken aſide and told of a fault, with kinde words, ſhall not bee ſomewhat affected for the preſent, and more when hee comes alone and thinks of it. But chiefly, if a man doe purpoſely betake himſelfe to one with whom he hath ſome acquaintance, and ſome intereſt in him, hauing formerly prayed to God for aſſiſtance and ſucceſſe; and there in milde and ſorrowfull manner, lay open vnto him the greatneſſe of that euill courſe hee can proue him

him to liue in; the danger of it, the diſhonesty, the diſcreditfulneſſe, the vengeance of God againſt it, and ſuch like; withall, beſeeching the offender to remember himſelfe, and afore it be too late, to reforme himſelfe. If a man (I ſay) ſhall thus doe, he muſt be a double ſcorner (euen one that hath ſetled himſelfe in the ſeate of the ſcornfull), that ſhall not bee ſomewhat wrought vpon by words ſo ſweetly and wiſely vttered. And thus muſt all regenerate perſons (as they haue occaſion) labour the regenerating of others by good life, and good ſpeeches. Now I ſhew gouernours of families, how they ſhould ſeeke the regenerating of thoſe that are vnder their gouernment. Their care muſt extend it ſelfe, partly to thoſe of yeeres, partly to their infants. For thoſe of yeeres: firſt, they muſt ſee God ſerued in their owne families, learning of him that ſaid, *I and mine houſe will ſerue the Lord.* Now God is ſerued in the familie by reading of the Scriptures, & inuocation of the name of God: for ſeeing God ſtath vnited them into the body of one family, and made them a common body; therefore hee doth require a common ſeruice of them, that they may all ioyne in doing homage to him, to whom all are ſeruants; remembring, that euen the families as well as the kingdomes, are curſed, that call not vpon the name of God. Is the Maſter commanded to whet the Law of God vpon his children as hee ſits in his houſe? and muſt it not needes follow, that he muſt ioyne with them in calling vpon that God, whoſe law that is? When *Dauid* did pray in his houſe, it ſeemeth probable to me,

2. *To thoſe of their family, by worſhipping with him.*

me, that if it had beene a priuate prayer of himſelfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an houſehold prayer, than a cloſet prayer; in regard of which thoſe enemies of his did ſeeke an aduantage againſt him. And ſeeing *Heſter* tooke her maides with her in the extraordinarie prayers ioyned with faſting; we haue little reaſon to thinke, but that ſhe tooke them to her alſo in her daily and ordinary prayers. *Zachary* tels of them vpon whom the ſpirit of grace and prayer ſhould bee poured, that they ſhould mourne (and this mourning was not without praying) euery family apart, and their wiues apart. Behold an exerciſe of the family apart, from other families; and of each member of the family (the wife put for the reſt ſynecdochically) apart from other members of it. So then, let euery godly man ſtriue to propagate godlineſſe, by performing theſe duties of godlineſſe with his people. Let him make them acquainted with the Scriptures, by an orderly and conſtant reading it amongſt them; and let him learne them, how to pray for themſelues, by praying with them, and for them all.

Secondly, let him inſtruct them in the principles of Religion, teaching them ſome good Catechiſme, according to their capacitie; at leaſt labouring to driue into their heads, the maine poynts of Chriſtian doctrine; and that in ſuch familiar ſort of queſtioning with them, that they may make him perceiue they know what they ſpeake. Muſt not children be brought vp in infor- *Catechiſing them.*

mation of the Lord? and how this ſhould bee, if they be not catechized, I thinke no man can conceiue. Is not knowledge as neceſſary for the ſoule, as food for the body? Doubtleſſe he muſt be voyd of knowledge that will deny it. How then ſhall hee not deſerue to be called worſe than an Infidell, that cares not though his peoples ſoules bee ſtarued? You all know, that the Maſter is enioyned to looke that his ſeruants breake not the Sabbath: Aſſure your ſelues, the law of God puts one part of his dutie, for all parts of the ſame kinde; ſo that hee muſt as well looke to them, that they know God and his worſhip, as that they doe not prophane his Sabbath. *Salomons* mother taught him when he was young. Shee may be a preſident for all mothers: and the father ſhould be aſhamed to be found negligent in that, wherein the mother muſt bee forward. *Abraham* commanded his ſeruants to keepe the law of God. How ſhould hee command them to keepe it, if he had not taught it them? God would haue him that was bought with money, circumciſed. Doubtleſſe then, hee would haue him alſo inſtructed in the religion of the Iewes, whereof that circumciſion was a badge. In very deede, if this, and the former dutie bee not done by the maſter, hee ſhewes himſelfe little to heede the ſaluation of his familie. So that whoſoeuer doth make conſcience of helping his houſehold to heauen, muſt leade them the way, by ſeruing the Lord with them, and teaching them his waies.

*Thirdly, bringing to the Church.*

Thirdly, hee muſt likewiſe bring them to the aſſembly

ſembly of God, to heare his word preached, and examine them what they haue learnt and remembred. For if people be at Church and attend not, little ſhall they get by the word: and if they bee neuer demanded what they haue heard, they will not likely attend; but a deſire of not ſhaming themſelues by ſilence to ſuch queſtions, will make them bow their eares and liſten. Indeede herein the maſter muſt conſider the capacitie of his ſeruants, and encourage thoſe of meane wits in the little they can doe; and rather draw them to remember ſomething (who are leſſe ready for that dutie) by louing perſwaſion, than by tartneſſe of ſpeech; and by commending to them the neceſſitie of remembring the word, rather than by ſpeeches of diſgrace. And if they cannot remember any thing, yet hee muſt not deſiſt to examine, exhort, admoniſh ſtill: for why, this is the beſt meanes that hee can doe, to make them marke and obſerue: and hauing done his owne dutie, he ſhall bee blameleſſe before God, though they be negligent.

4. *Praying for regeneration.*

And laſt of all, hee muſt not forget to pray vnto God, for the regenerating of thoſe vnder his roofe in ſpeciall. For if *Paul* did begge of God the ſaluation of the Iewes (his countrey-men); ſhall a Gouernour of a family forget thoſe of his family, whom he daily ſees, and ſpeaketh with? In truth, of all requeſts that a man can make for his people, this is the moſt behoofefull, and the moſt neceſſarie. This the Maſter that doth, ſhall finde himſelfe made louing, charitable, patient, courteous to-

wards his ſeruants: for in exerciſing Chriſtian charitie towards them, hee ſhall be ſure to finde it encreaſe. And if hee make ſuch particular prayers, either they ſhall bee heard to his great content; or at leaſt they ſhall be accepted by God, as fruites of his charitie, as much as if they were heard. If God bee glorified by the conuerſion and ſaluation of our children and ſeruants, as well as our owne; and his glory bee (as it ſhould be) deere vnto vs, as well as our owne ſaluation; why ſhould wee forget to beg at his hands ſo profitable a thing for perſons ſo neere vnto vs? Wherefore if thou haſt formerly been behind hand in mentioning thy wife, children, ſeruants to God this way; now make it one of thy daily and hearty petitions. O Lord bee thou entreated to make theſe my children thy children, and theſe my ſeruants thy ſeruants; and let thy ſpirit worke grace in them, that they may bee true members of thy family (the Church of the ſanctified), as well as of this my familie.

*Eſpecially for Infants, to bring them to Baptiſme in right manner.*

But there remaineth one peculiar thing in behalfe of Infants; that is, not alone to bring them to Baptiſme (which all doe as a matter of courſe), but to bring them to Baptiſme with an high eſteem of that ordinance, and with feruent prayers to God for his bleſſing vpon it, that it may bee effectuall for their regeneration. Doubtleſſe Baptiſme is the Sacrament of the New birth: and looke what efficacie the Lords ſupper hath to feed our ſoules; the ſame (I muſt thinke, vnleſſe I could ſee a difference in the common nature of theſe two Sacraments) hath Baptiſme to the re-begetting. Wherefore

fore it is a moſt behouefull duety of the parents (not with thoſe publique prayers alone which are made, in, and by the Congregation, being very well and fitly preſcribed in our Liturgie: but) with moſt vrgent prayers at home, to beg of God, that their Infant may bee waſhed with the holy Ghoſt, as well as with water. Is not a new birth worth aſking, thinke we? thy childe cannot aske; therefore it is thy duty, as to bring him to be baptized, ſo to ſtriue with God in earneſt prayers, that his Baptiſme may becom effectual. For my part (brethren), none errour ſeemes to mee more abſurd, than to imagine, that the Spirit of regeneration is included in water, as a medicine in a boxe; or ſo neceſſarily ioyned to the water, as a ſweet ſmell to ſomething, that is perfumed: that all which are baptized ſhould alſo be inwardly and actually regenerated. But this I hold, that we ſhould beg the regeneration of each one that is baptized, and preſume him to be regenerate; bicauſe we ſee the ſeale of the new birth ſtamped vpon him. But among other cauſes of the inefficacy of this Sacrament, I thinke one chiefe, to be the parents little eſteeme of it; that rather doe it as a matter of courſe, than as a thing that ſhall bee behouefull for them, and that they expect Gods bleſſing vpon, for the ſealing vp of regeneration. God is not (for the moſt part he is not) importuned as he expecteth to be, for his co-operation with this ordinance. Many, and many parents come to the Baptiſme of their children, or cauſe their children to be brought vnto it, without faith, without feruent prayer, without any care vſed to haue it

bleſſed vnto their children. Many a good man would be afraid to come to the Communion himſelfe, without ſome ſpeciall calling vpon God for his heauenly bleſſing, without ſome ſpeciall care of renewing his repentance; but euen of thoſe that thus make account of the Sacrament of nouriſhment for themſelues, there be, that haue made ſo little account of the Sacrament of begetting againe, that they ſcarce haue made one prayer the more for it, or beene any whit the more carefull to lament their owne originall corruption, and their childs, which it hath receiued from them. Doubtleſſe heerein they haue manifeſted their too light and ſlender eſteeme of this Sacrament, and muſt be carefull now to reforme it. Is not thy childs ingraffing into Chriſt, as deſirable a thing as thine owne being fed vp in him? Is not his being made a new man, as well worth praying for, as thy being made a ſtrong man? If it be, what cauſeth that thou neglecteſt that carefull and ſolemne preparation to the Sacrament of ingraffing thy childe into the body of Chriſt, that thou art diligent to performe vnto the ſeale of thine owne nouriſhing vp in Chriſt? bee admoniſhed therefore to ſhew a more pretious account of this ordinance hereafter (if it ſhall fall out, that God doe giue thee a child to bring vnto it) by moſt earneſt praying (and if it may bee alſo, faſting therewithall), that it may bee made effectuall to thine infants regeneration. Oh how great a bleſſing is it to a Father, to haue his child regenerated euen from his infancy! how great a bleſſing for the child to bee borne againe, euen

euen ſo ſoone (almoſt) as euer hee is firſt borne! Why ſhould not a man crie mightily to God for ſuch a bleſſing? Hath not the Lord bound vs to ſeeke to his ordinance, and to bring our children to it? Doubtleſſe Circumciſion was no more needfull for Iewiſh Infants, than Baptiſme for ours. Why then, why doe not we ſeeke to it according to the worth of it? and crie to him alſo to be mercifull to them and vs, in waſhing them with his ſpirit, and with water. Sure God hath giuen thee good hope, that thy child may be regenerate there and then, by calling it to the ſeale of regeneration; wherefore doe thou thy beſt endeauour to procure that it may be regenerate, by begging the performance of what the ſeale importeth. Set a day (at leaſt ſome good time) apart to ſeeke the face of God, to finde out and confeſſe thy ſinnes, chiefly thine originall ſinne, which thou haſt deriued to thine Infant; lament it in thy ſelfe, lament it in and for him; and with the moſt vehement prayers that thou canſt put vp, beſeech the Lord to accept thee, to accept the fruit of thy body, to bleſſe his owne inſtitution to it, to waſh it with the holy Ghoſt, and to beget it to a new life, and to infuſe into it that holineſſe now (by meanes of Baptiſme), which he can as eaſily infuſe into an Infant, as into a man of yeares. I ſay againe, pray for the regeneration of thy childe, as well as for thine owne nouriſhing; to obtaine the fruit of Baptiſme for it, as to obtaine the fruit of the Lords Supper for thy ſelfe. Both are Sacraments, both Gods ordinances; but the efficacie of Baptiſme is more neceſſary than that of the

the Lords ſupper: for if one be not borne anew, he cannot be ſaued, he may be ſaued without ſenſible confirmation. And Baptiſme cannot bee reiterated, as may the Lords Supper; wherefore what thou canſt doe but once for thy childe, that thou muſt be carefull to doe this once in the beſt maner; that being well done, it may be better than twice done. How ſtrong and full hopes of his childes ſaluation and regeneration might a parent haue, if hee would thus winne them of God by prayer? the feruent prayer of a righteous man prenaileth very much. Here therefore, if in any thing; and at this time, if at any time; and for this benefit, if for any benefit, ſee that you make your prayers moſt feruent. And ſo much for thoſe dueties, which concerne all men to vſe both towards all, and towards thoſe of their owne families, both elder and infants.

*The Miniſter principally, by conſtant and plaine preaching.*

Now I come to thoſe that concerne the Miniſters of Gods word eſpecially: In all the former dueties they are bound, to abound aboue others: for their calling affoords them more knowledge, more opportunities, more authoritie. But ſome things they muſt doe, that others may not. They muſt adminiſter the holy Sacraments; they muſt offer vp publique prayers for, and with the congregation: they muſt preach the Word conſtantly in ſeaſon, and out of ſeaſon; following Chriſt Ieſus, whoſe cuſtome it was to goe into their Synagogues euery Sabboth day; and ſo to ſpeake, as all wondred at his gracious words. In truth, God would not haue ordained in his Church Paſtors, that

that ſhould liue of the Goſpell, and whoſe maine worke ſhould bee to ſtudie, and to grow in knowledge; but that they ſhould bee carefull to ſpeake, as beſeemed wholeſome doctrine, euen to ſpeake & exhort with all long-ſuffering, and with all authoritie. And I doe wonder in my very ſoule, how any man dare aduenture to take vpon him, the weightieſt office and burthen that can bee (euen the care of mens ſoules), that knowes himſelfe able to doe no more for their ſaluation, than a ſchoole-boy of a dozen yeeres old might doe; euen fairely reade them ſome prayers, and a chapter or two! Is this the labouring in the Word and doctrine, for which Miniſters are ſpecially accounted worthy double honour? Is this to bee a Worke-man, that needed not to be aſhamed, diuiding the Word of truth aright? Who can hold vp his face before God, and make anſwer to theſe queſtions; ſo as it ſhall not inforce him to confeſſe, that if hee will bee a Paſtour ouer ſoules, hee muſt bee able to doe more for the ſheepe, than many (perhaps moſt) of the ſheepe are able to doe for themſelues. The conſcience therefore of that Paſtour muſt needes beare witneſſe againſt him, that dares reape earthly things, when hee cannot ſow ſpirituall? that dare challenge a place of double honour, when hee cannot performe a ſingle worke. Dareſt thou (whoſoeuer thou art) for a liuings ſake ſerue filthie lucre, in aduenturing on that calling which thou knoweſt thy ſelfe vtterly vnable to fullfill? Doubtleſſe the time will come, when thou ſhalt wiſh that thou haddeſt rather

choſen

choſen to haue liued any where than at the Altar, not being able to doe the ſeruice of the Altar; and than of the Goſpell, not being able to preach the Goſpell. O then ſtudie day and night, and by continuall paines, and putting foorth thy ſelfe to all laborioufneſſe, make thy ſelfe able to doe that, which by paines-taking (with much prayer to God for a bleſſing) thou maieſt attaine vnto. I intreate thee to conſider the wordes of our Sauiour Chriſt; Whoſoeuer is a Scribe, inſtructed for the kingdome of God (that is, a good and fit Miniſter), muſt not alone haue in his treaſure, but as a good houſeholder, bring foorth of his treaſure, new things and old. Art thou not Gods ſteward? art thou not Gods Embaſſadour? art thou not Gods fellow-workman? why doeſt thou not deliuer thine embaſſage? why doeſt thou not diſtribute Gods foode? why doeſt thou not plant and water, that God may giue the encreaſe? Conſider what a weightie dutie, what a great honour it is to bee Gods inſtrument for the regenerating of others; to bee a ſpirituall father, to haue them our ſpirituall ſonnes in Chriſt, who are Gods adopted ſonnes in Chriſt. Happy is hee to whom many men, ſome men, one man, oweth his title of Gods childe, and his intereſt into Gods kingdome.

*FINIS.*